

THE ECLECTIC REVIEW,

For AUGUST, 1806.

Art. I. *A Dictionary Persian, Arabic and English*; with a Dissertation on the Languages, Literature, and Manners of Eastern Nations; by John Richardson, F. S. A. of the Middle Temple and of Wadham College. A new Edition, with numerous Additions and Improvements; by Charles Wilkins, L. L. D. F. R. S. Royal 4to. Vol. I. pp. 1157. Dissertation, &c. pp. 96. Price 12l. 12s. to be paid on the Delivery of this Vol. the 2d. or English Persian and Arabic to be delivered *gratis*. Richardson; &c. &c. &c. 1806.

THIS Edition of a work, ever scarce and long out of print, has been ardently expected from the time the learned editor published his improved edition of Sir W. Jones's Persian Grammar, at the close of which he informed the public he was already engaged in this work. *We* also anticipated the pleasure we should receive from an examination of the promised improvements, which we knew must be many and important to make the work what it *should be*, and which we had every reason to expect from the well-known abilities of the editor.*

The Persian and Arabic languages are becoming daily of more importance, not only to the *political* interests of this nation, but to the interest of literature in general. Our extensive dominions in India, and our extending commerce with the East, have loudly demanded that all employed in the management of the commercial, legislative, and military departments in our Asiatic possessions, should be accurately acquainted with these languages—A variety of facts has demonstrated that a want of acquaintance with the languages of India may be equally ruinous both to the natives, and their European governors.

In acquiring a knowledge of the *Arabic*, the student has long possessed many helps; *Schindler*, *Raphaleng*, *Hottinger*, *Gigueus*, *Erpen*, *Bochart*, *Golius*, *D'Herbelot* and *Schultens* abroad; *Greaves*, *Beverige*, *Pocock*, *Hyde*, *Castell*, *Walton*, *Robinson*, *Hunt*, *Richardson*, and others, at home, have contributed much to render the rugged path to this copious and noble language in some measure easy, and in many respects pleasant. The

* See Eclectic Review, vol. i. p. 41.

Persian student, however, could not boast of similar aid. The excellency of *this* language was not fully known, till our extensive conquests had put us in possession, not only of the *wealth* but of the *literature* of India. The *Arabic*, before this time, to the comparative neglect of all the other Asiatic languages, the Hebrew excepted, had engrossed the esteem and attachment of the literati. Historians, physicians, divines, and poets in this language had been read, studied, translated, and highly applauded: even the rugged though majestic *Koran* has had admirers, translators, and commentators, among those who possessed a better creed. The study of this language was earnestly recommended to Europeans, by scholars of the first eminence in these and other nations; and a professorship of Arabic in the University of Oxford was founded, by Abp. Laud, in 1636. The university of Cambridge has long enjoyed a similar establishment.

The Latin translation of the *Gulistan* of the excellent Poet *Saadi*, by the learned *Gentius*, under the title of *Rosarium Politicum*, accompanied by the Persian text; the *Historia Veterum Persarum* of Dr. *Hyde*, the *Epochæ celebriores* of Mr. *Greaves*, and the *Anthologia Persica*, published at Vienna, 1778, induced many to wish that the rich mine of Persian literature might be farther explored, and its treasures more widely diffused. In 1770, the elegant and deeply learned Baron *Revieski* printed his *Specimen Poeseos Persicæ*, containing 16 odes, taken from the commencement of the *Deewan Hafiz*, in the original, accompanied with a Poetic Paraphrase, a Prose Version and Commentary, and copious Grammatical Notes. By this interesting piece, the elegance, harmony, copiousness, and excellence of the Persian language were soon discovered, and a taste for its cultivation increased, among all those, especially, who had already gained some acquaintance with oriental literature. With what vigour and effect Sir W. Jones trod the path pointed out to him more particularly by his illustrious friend *Revieski*, we need not stay to examine. By his example, many were excited to make the Persian poets, historians, and ethic writers the first objects of their study; by him the *Asiatic Society* was founded, when the languages of India and the stores they contained, were accurately studied and explored—where men of the first character in the republic of letters united their talents and labours, and from which, as from a perennial spring, copious streams of knowledge in every department of literature and science freely emanated, increasing the luxuriance of their *native* soil, and enriching ours with verdure unknown before.

But it is necessary to return and trace up those progressive means, by which the acquirement of this noble and useful lan-

guage has become so widely diffused and so easy of access. Of Sir W. Jones's *Grammar*, and the improved edition of it by Dr. Wilkins, we have already expressed our opinion and approbation. Ecl. Rev. vol. i. p. 35. On *Persian Dictionaries*, we shall now proceed to make a few observations in their chronological order.

The first regular work of this kind which we recollect, was that produced by the conjoined labours of Professor GOLIUS and Dr. EDM. CASTELL, and published in the *Heptaglott Lexicon* of the latter, under the title, *Dictionarium Persico-latinum, ex Persarum MSS. Bibliis Polyglottis, aliisque libris, concinnatum*. fol. Lond. 1669. This work was composed from three MS. copies of the *نعت الله* collated with each other, which had been originally translated by Mr. Seamann, celebrated for his attainments in Turkish literature. The MS. of Mr. Seamann, which had fallen into the hands of Mr. Thomas Greaves, was kindly communicated to the editors Golius and Castell, and by them enriched with copious and important additions, and then printed as the *Pars Altera* of the *Heptaglott Lexicon*. When our readers consider that this work was performed when Persian literature was in its infancy in Europe, and that very few helps were at hand for such an undertaking, they may well be surprised at its general accuracy, and comparative perfection. Its greatest fault is, that its *leading words* are not sufficiently distinguished, by a proper position in the column, from *derivative* and *cognate* terms: the lines in the columns, being mostly printed consecutively, without proper breaks or indentments, to signify the commencement of a new term. To this we may add, that owing, we suppose, to the paucity of characters in their fount, many of the *Persian words* are expressed by *Hebrew letters*. In reading the Persian Targum of Yaacoob Toosee, on the Pentateuch, in the 4th vol. of the London Polyglott, and the Persian Gospels in the 5th vol. of the same work, a better help than this Lexicon can scarcely be found, particularly as it refers in general to the *book*, *chapter* and *verse*, where the words are used, and thus serves the double purpose of a *Lexicon* and *Concordance*. In this work, the hand of the original compiler, Mr. Seamann, may be often seen, by frequent references to *Turkish words*.

The next in order of time, as well as in literary merit, was that truly herculean work, the *Thesaurus Linguarum Orientalium*, of MENINSKI Viennæ 1680, in 4 large vols. folio. This is properly a Dictionary of the *Turkish*, *Arabic*, and *Persian* languages, interspersed with a number of *Tatcrian* (vulgarly *Tartarian*) words, explained in *Latin*, *German*, *Italian*, *French*, and *Polish*:—A work of vast erudition and extraordinary merit, and which in all probability will never be superseded. At the conclusion of a century from its publication (in 1780,) a new edi-

tion proceeded from the same press, and with the same types in some respects improved, but greatly inferior in paper and typographic execution. A strange fatality has attended this work in both editions: the major part of the *first* was destroyed by a bomb from the Turkish army, which then besieged Vienna; and the principal part of the *second* has been spoiled by water, which fell upon the sheets previous to their being gathered, so that few unblemished copies can be made up. The second edition of this work will therefore in all probability be soon found nearly as scarce as the first. How this work served for the basis of the more immediately before us, we shall shortly consider.

In 1684, was published at Amsterdam, in folio, the *Gazophylacium Linguae Persarum*, by *Pere la Brosse*, a bare-foot Carmelite, who named himself *Angelo a S. Joseph*, and called his curious compilation *لغة فرنك وپارس*. Each page of this work is divided into four columns; the first containing the word in *Italian*, the second in *Latin*, the third in *French*, and the fourth what he calls *Persian*, which, it must be allowed, is sometimes *Persian*, sometimes *Arabic*, and sometimes *neither*. The truth is, *La Brosse* never understood the language thoroughly; he used vulgar or obsolete terms, and makes incessant mistakes in the orthography. He had evidently never read the best authors, and he appears to have compiled his dictionary, such as it is, rather from what he *heard* spoken among the common people, with whom he chiefly conversed, than from accredited authorities; hence he was repeatedly misled by the almost *similar sound* of different words, and hence his innumerable orthographic mistakes. On these accounts his dictionary can be of no real service to the Persian student, as he cannot trust with safety the accuracy of even a single page.* That no Tyro in this language may be misled by this most imperfect compilation, we judge it necessary to be thus particular concerning its defects. The work however has some merit, as it includes a variety of historical anecdotes, and several observations relative to local customs, which the author himself was enabled to collect.

The dictionaries already mentioned, particularly that of *Meninski*, long the only compilations of the kind to which the Persian student could have access, becoming every day more difficult to be procured, and higher in their price, † the late *M*

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† About the time referred to here, a good copy of the *Thesaurus Meninski* generally sold for *eighty or one hundred guineas!* and even at this price a copy could seldom be procured, as the work was become extremely scarce.

Richardson, of Wadham College, with laudable zeal for the promotion of Persian literature, published, in 1770, 'Proposals for printing the *Thesaurus of Meninski*,' with an English translation, and other improvements, in four volumes, folio, under the superintendence of William Jones, Esq. (the late Sir William Jones). 'To give a history,' (says Mr. R.) 'of the zeal and assiduity with which this great object was pursued through inconceivable difficulties and disappointments, would be extremely uninteresting to the reader; it is only necessary to say, that though the list of subscribers in point of quality was extremely flattering, yet the *sang froid* with which it was viewed by the public at large, made him at length, after much loss and more labour, reluctantly listen to the voice of prudence, and desist from an undertaking, which, from the vast expence, and inadequate encouragement, promised no recompence but fatigue and loss of fortune.' Pref. to *Specimens of Persian Poetry*.

The plan for translating the *Thesaurus* having thus miscarried, and some of the Directors of the Honourable East-India Company having expressed a desire to see a work of a similar kind undertaken, on a less complicated and extensive scale, Mr. Richardson was induced to draw up a *specimen*, and present it to the court. This met with their approbation, and to encourage Mr. R. in the arduous undertaking, the company subscribed for 100 copies, and by a minute of court recommended the work to every person going out in their service to India.

Matters being thus far arranged and settled, Mr. R. informed the public in 1776, that 'under the patronage of the Honourable East-India Company, and the sanction of the University of Oxford, he would proceed to print immediately, at the Clarendon press, a dictionary *Persian, Arabic, and English*, to consist of two large volumes, folio.

'The first volume, or the *Persian, Arabic, and English*, to be published in the month of November next. The second, or the *English, Persian, and Arabic*, in the course of the following year.

'The price to subscribers to be *seven guineas*, bound. The money to be paid on publication: *four guineas* on delivery of the first volume, and *three* on delivery of the second.' Pref. to *Arab. Gram.* 1776.

Previous to this, the original subscribers to the translation of Meninski's work, who were inclined to withdraw, were requested to send their receipts to Mr. R. that their subscriptions might be returned. Few we should hope availed themselves of Mr. R.'s handsome and candid offer, but rather left their subscriptions to be employed in defraying the heavy expence of the dictionary. In 1777, the first volume of this long-expected work was published, and met with a very favourable reception from those who

were best qualified to appreciate its merits. The University of Oxford were so pleased with it, that they unanimously conferred the degree of *Master of Arts* on Mr. Richardson, Nov. 1780. On comparing it with the work of Meninski, it was easily seen that Mr. R. had taken that indefatigable Lexicographer for his model; and that he had constructed his own work entirely on the plan of the *Thesaurus*. Indeed Mr. R.'s Dictionary is little else than a translation of the Persian and Arabic part of Meninski's work, sometimes abridged and in other cases differently arranged; with such additions as tend to illustrate historical facts, proper names, local customs political and religious, or to extend the acceptance of the original words. As Meninski's composition, was chiefly intended for the *Turkish*, with which he was accurately acquainted, Mr. Richardson designed his chiefly for the *Persian*; the genius and spirit of the *Arabic* being little farther consulted than as its words entered into the composition of the modern Persian. Hence the Arabic roots which are always the third person preterite of the *verb*, are translated by Mr. R. as *Nouns*, *Gerunds*, or *Participles*, in which senses only, they are adopted by the Persians, who convert them into verbs, by means of their own auxiliaries کردن *kerden* to do; داشتن *dashten* to have شدن *shuden* and بودن *booden* to be. All this may be very proper, in a Dictionary merely *Persian*; but on such a mode of explanation, how can any adequate knowledge of the *Arabic* (per se) be acquired? Let the young Arabic student take the verb حفظ one of the examples to which Mr. R. refers, (plan of the work, p. 1.) and turn to it in the Dictionary, and what does he find? Why 'حفظ *hyfz* memory, custody, guardian-ship, administration, حفظ کردن *hyfz kerden*, to preserve, guard, defend, to learn by heart. But where is the Arabic root, حفظ the third person, present, which is the simple form whence all the inflections are derived? No where! Where is the Arabic student to find the *ideal* meaning of the root, he laid up in store, (in loculum condidit) he preserved; whence, he remembered. i. e. reproduced by association or reflection, the ideas which he had laid up, in the mental store house, called the memory—and hence also he guarded, defended, &c? Where, in either Meninski's or Mr. R.'s work, is the student to meet with this root, in its proper sense?—The same might be said of a thousand other words or rather of all the roots in the Arabic language, which in Mr. R.'s Dictionary are still translated as *nouns*, *gerunds*, or *participles*, and only appear to have the power of verbs, and to occupy their places when connected with the *Persian auxiliaries*. But to proceed with our history.

In the same year in which Mr. R. published his proposals for a translation, with improvements, of Meninski, Mr. *Francis Gladwin*, of Bengal, well known by his translation of the *Ayeen Akbery* and other works, published proposals for printing 'An Asiatic Vocabulary in 3 vols. 4to. The first part, containing the *Arabic*, *Persian*, *Hindoostany*, or *Moors*, with some prefixed grammatical remarks, to be comprized in two vols. and to be delivered, neatly bound, at *four guineas* the set, in the course of the year 1778. The second part, containing the *Shanscreet*, *Bengaly*, and *Nagry*, in their respective characters, to be published in the year 1779.' But as the whole of this part was to be engraven on plates, the exact time when it might be expected, could not be positively ascertained. The languages were to be arranged in such order, as to show how the Arabic is incorporated with the Persian, and to exhibit how the Persian is used in the *Hindoostany* or *Moors*; as well as to discover some traces of the *Shanscreet* language, both in the last named tongue, and also in that of Bengal.' A specimen of this intended work was published in the same year (1776) in five columns, in the following order: 1. *English*; 2. *Arabic*; 3. *Persian*; 4. *Hindoostany*; and, 5. The *Hindoostany*, or *Moors*, in *roman characters*; for the benefit of those who were unacquainted with the Arabic and Persian. Annexed to this printed specimen were four copper-plates, containing engraved specimens of the second part of the work, each plate divided into four columns, in the following order: 1. The *English*; 2. The *Shanscreet*; 3. The *Bengaly*; and, 4. The *Nagry*.

Instead of this promised work, which would certainly have been a great acquisition to Asiatic literature, the author published at Malda, in Bengal, 1780, in one thin vol. 4to. 'A compendious Vocabulary English and Persian, including all the oriental simples in the *Materia Medica*, employed in modern practice: with tables subjoined of the succession of the *Khaliffs* and of the *Kings* of Persia and *Hindoostan*. Compiled for the use of the honourable East India Company.' This work was accurately printed, under the direction of Mr. now Dr. Wilkins, and with the beautiful Taaleek of his own manufacture. A second part was also promised under the same direction. Though this work professed to be *English* and *Persian* only, yet the major part of it is *Arabic*, with a few *Hindoostany* words.

Whether this work has been completed or a new one commenced, we cannot assert, and have only the following vague information, which appeared in most of the periodical prints at the close of the last year, to lay before our readers. 'Mr. Gladwin of Bengal, has, at length, after the laborious application of many years, and with the assistance of the most learned native oriental scholars, compleated his great *Persian Dictionary*. This work contains, besides a multiplicity of words not to be

found in Richardson or Meninski, above 30,000 words, with examples taken from the best poets, philological writers, and dictionaries.' As we have not seen this work, we can give no judgement concerning it; but if it be formed on the same plan with the *Vocabulary* already noticed, we should feel the same objections to the mode of interpreting Arabic roots, as those which we have already expressed in considering the work of Mr. Richardson. Such compilations, however useful for the Persian, are not proper Dictionaries for the Arabic, but just as far as that language is incorporated with the Persian.

How Dr. Wilkins has supplied this and other defects in Mr. R.'s work, and what improvements, alterations, and additions, he has made in it, will be the subject of inquiry in a succeeding Number. In the mean time, we can most cordially recommend this dictionary, as being a great improvement of the original, in almost every respect, and as possessing in its present form claims to the patronage of the public, which the former edition, though excellent in its kind, could never establish.

(To be continued.)

Art. II. *A Description of Latium, or La Campagna di Roma*, with etchings by the Author. 4to. pp. 268. Price 1l. 11s. 6d. Longman & Co. 1805.

WHETHER, having long since parted from a friend, meets unexpectedly with his picture, which revives his image, and recalls sentiments, formerly associated with his presence, resembles in some measure, that reader, who, having visited the precincts of Rome, before they were disfigured by revolutionary violence, should open this volume, comprizing various descriptions of that charming country in its previous state. We have perused them with interest, but with the melancholy suspicion accompanying the perusal, that at this time the general avocations of the people, their sentiments and their enjoyments, bear little resemblance to the narrative which engaged our attention. This volume is the work of a mind at ease; there is a placidity in it, strongly contrasted with the tenour of those disastrous transactions, now the chief, if not the only events, the progress of which is thought worth communicating.

The author seems to have travelled in personal safety; but, of this, if we are rightly informed, travellers have now no satisfactory assurance. The change of governors and governments, the want of regular employment, the licentiousness of numerous bodies of troops, the interruptions of ordinary intercourse, and the conscious indignity suffered under foreign usurpation, have contributed to alienate the sentiments of the Italians from the objects of their former attachment, and to loosen those bonds by which society was held together among them.

We have so little direct intercourse with Italy, and are so very imperfectly informed of what passes there, that we dare not assert the very existence of many of the palaces, or perhaps, of most of the curiosities, mentioned in this volume. We have reason to believe, that the antiquities, pictures, and establishments, which it describes as the boast of certain places, exist there no longer; some are destroyed, others have been forcibly carried off; they are concealed to evade requisition, or they are sold to liquidate the demands of lawless authority. Within these few years, London has seen not a few of the most valuable articles of Italian curiosity submitted to the hammer; and many a subject executed for a particular palace, and suited to a particular situation, has been wrested from its noble owner, and has found a British purchaser in Pall-Mall.*

Safe from the severer vibrations of the political earthquake, while we sincerely sympathize with the sufferers, we feel the value of our own security, and gratefully acknowledge that benignant providence, to which we are beholden for protection, and on which we rely for preservation.

That good will arise out of those evils which have visited so many states around us, that order will issue from these confusions, and that after they have performed their commission the result shall be importantly beneficial, is a consolation to the feeling mind, which Religion alone can furnish, and which alone can abate the poignancy of sympathetic regret.

Considering the work before us, without further reference to present times, or to extraneous relations, we proceed to report the contents and execution of it to our readers.

The city of Rome, and its immediate environs, contain so many objects of attention to travellers, that only those who reside there a considerable time, have leisure for excursions, which might acquaint them with the surrounding country, and the peculiarities of its inhabitants. And yet nothing can exceed the pleasure of a party, rambling among the rustics of the *Campagna*, and consisting of agreeable and cultivated individuals, willing to be pleased, and determined to meet all occurrences

* A remarkable instance in proof, is that of 'the celebrated *bas relief* representing the Apotheosis of Homer, now in the possession of prince Colonna; one of the most interesting and most beautiful pieces of sculpture left to us by the ancients. It is supposed to have belonged to the Emperor Claudius Cæsar.' p. 138. It is not many months since this capital antique was sold at Bryant's rooms. It had been sent off from its usual *custodium*, before the French troops arrived at the palace of the owner; but, not totally to miss their object, they laid a fine of 4000*l.* on the proprietor, for daring to remove what they had put on the list of requisitions. This is but one instance among many. *Rev.*

with good humour. The softness of the climate, the picturesque prospects and views, the cheerfulness of the scene around, the recollection of classic incidents, even the peculiar costume of the people, and the incidental discoveries of their manners, contribute amply to repay the contingencies of such an excursion.

The *Campagna di Roma*, has, at first inspection, a desolate appearance, and the sight rests rather on remains of ruined grandeur, than on instances of present prosperity. Neither can we adopt, without considerable abatement, the favourable sentiments, expressed by our author, respecting its salubrity. The soil is volcanic, the exhalations are mephitic; yet, before the heats of summer, or rather, after the rains of September, nothing need be dreaded by those who exercise common sense and discretion. 'The *tramontana*, or north wind, is delightful in spring and autumn: its elastic quality animates all nature and clears the sky from every cloud and vapour, which it conveys into the sea' . . . 'The *ponente*, or west wind, deserves the character it had among the antient poets: their Zephyrs and Favonian breezes have lost none of their charms; and it requires the pen of a Virgil or Tibullus to describe the beauty of this climate when it is predominant: wafting, as it does, on its dewy wings, the perfume of orange groves, and aromatic meadows.'

The account of the first inhabitants of Latium, with which this work opens, is rather pleasing than recondite; nor will it satisfy the antiquary, who, though he knows that in after ages the leaders of Colonies were considered as superior beings, will doubt, whether they were esteemed other than mere men, by those who attended their councils and executed their decisions. Differing little, perhaps, from leaders by whom settlers of modern days are conducted, they sought the most favourable districts and established themselves, where the necessities of life might most rationally be expected to reward their exertions.

Our author's description of the manners of the antients is more accurate; they certainly lived much in the open air, or at least, in vestibules, porticos, and peristyles: their houses were insulated, for various reasons; toward the street they had a few windows as possible; their rooms being chiefly lighted from internal courts. The larger houses had gardens and groves. They were built with a laudable attention to solidity, but whether they had, as we find asserted, 'conductors to prevent the destructive effects of lightning,' we believe, may remain undecided without any impeachment of their knowledge. The furniture of their rooms was mostly simple and serviceable; the walls were ornamented with paintings; not with pictures only, but with patterns, of which some of our furniture papers may give an idea. The Latins were at all times fond of flowers, trees, and the rural beauties of nature,

In the early times of the republic, the mode of living was frugal; from the plough, not from the palace, was Cincinnatus called to be dictator. But, under the Emperors, this district abounded with villas, and was magnificently adorned by Augustus and Hadrian, as it had been not long before by Lucullus, Pompey, Cicero, Varro, and Cæsar.

The remains of the edifices constructed by those eminent men, whether for religious or for social purposes, form no inconsiderable attraction of these rural scenes. We feel an inconceivable delight in treading, where the masters of the globe have trod before us, we examine the memorials they have left behind them, censure or applaud their taste without fear of giving offence, and canvas their actions, as history enables us, with a freedom which knows no hesitation, and an impartiality to which these recesses in their pristine glory were utter strangers.

But, beside what adventitious embellishments may contribute their zest to these retirements, the country itself possesses many native beauties. None can behold the lake of Nemi, or that of Albano, the cascades at Tivoli, the views of and from Castel Gandolfo, or those from the various projections on the coast, without feeling the pleasure they impart, without acknowledging that they combine whatever may gratify the eye, which here may rest in full satiety of delight.

Both these branches of enjoyment are united in this volume. We are occasionally entertained with a view of some antiquity; or of some modern town, or *palazzo*, which occupies its site. We meet with an easy discussion of what *might have been* many centuries ago, or we are directed to observe peculiarities which pass under our immediate observation. If the *virtuoso* will not always be instructed by the learning, he may be amused by the comments, of the writer, and if no very deep additional insight into the principles of human nature is obtained by the moralist yet it does not follow that the narrator is deficient in that kind of familiar remark, which is more generally acceptable than the most academic display of profound erudition.

The following is a pleasing account of a modern custom, which takes place at Rome in the month of September :

‘ Most of the nobility, and indeed all who are in easy circumstances, either possess or hire houses for this month, at one or other of the little towns within ten or twenty miles of the capital. This is called going into *villeggiatura* ; and it forms one of the principal pleasures of their existence. They esteem it not only necessary for their health, but essential to their making a respectable appearance in society ; and individuals who have not the advantage of possessing a *casino*, hire lodgings in convents or private houses, for as much of the month of October as their finances will allow.

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† About the time referred to here, a good copy of the *Thesaurus Meninski* generally sold for *eighty or one hundred guineas*! and even at this price a copy could seldom be procured, as the work was become extremely scarce.

Richardson, of Wadham College, with laudable zeal for the promotion of Persian literature, published, in 1770, 'Proposals for printing the *Thesaurus of Meninski*,' with an English translation, and other improvements, in four volumes, folio, under the superintendence of William Jones, Esq. (the late Sir William Jones). 'To give a history,' (says Mr. R.) 'of the zeal and assiduity with which this great object was pursued through inconceivable difficulties and disappointments, would be extremely uninteresting to the reader; it is only necessary to say, that though the list of subscribers in point of quality was extremely flattering, yet the *sang froid* with which it was viewed by the public at large, made him at length, after much loss and more labour, reluctantly listen to the voice of prudence, and desist from an undertaking, which, from the vast expence, and inadequate encouragement, promised no recompence but fatigue and loss of fortune.' Pref. to *Specimens of Persian Poetry*.

The plan for translating the *Thesaurus* having thus miscarried, and some of the Directors of the Honourable East-India Company having expressed a desire to see a work of a similar kind undertaken, on a less complicated and extensive scale, Mr. Richardson was induced to draw up a *specimen*, and present it to the court. This met with their approbation, and to encourage Mr. R. in the arduous undertaking, the company subscribed for 100 copies, and by a minute of court recommended the work to every person going out in their service to India.

Matters being thus far arranged and settled, Mr. R. informed the public in 1776, that 'under the patronage of the Honourable East-India Company, and the sanction of the University of Oxford, he would proceed to print immediately, at the Clarendon press, a dictionary *Persian, Arabic, and English*, to consist of two large volumes, folio.

'The first volume, or the *Persian, Arabic, and English*, to be published in the month of November next. The second, or the *English, Persian, and Arabic*, in the course of the following year.

'The price to subscribers to be *seven guineas*, bound. The money to be paid on publication: *four guineas* on delivery of the first volume, and *three* on delivery of the second.' Pref. to *Arab. Gram.* 1776.

Previous to this, the original subscribers to the translation of Meninski's work, who were inclined to withdraw, were requested to send their receipts to Mr. R. that their subscriptions might be returned. Few we should hope availed themselves of Mr. R.'s handsome and candid offer, but rather left their subscriptions to be employed in defraying the heavy expence of the dictionary. In 1777, the first volume of this long-expected work was published, and met with a very favourable reception from those who

were best qualified to appreciate its merits. The University of Oxford were so pleased with it, that they unanimously conferred the degree of *Master of Arts* on Mr. Richardson, Nov. 1780. On comparing it with the work of Meninski, it was easily seen that Mr. R. had taken that indefatigable Lexicographer for his model; and that he had constructed his own work entirely on the plan of the *Thesaurus*. Indeed Mr. R.'s Dictionary is little else than a translation of the Persian and Arabic part of Meninski's work, sometimes abridged and in other cases differently arranged; with such additions as tend to illustrate historical facts, proper names, local customs political and religious, or to extend the acceptation of the original words. As Meninski's composition, was chiefly intended for the *Turkish*, with which he was accurately acquainted, Mr. Richardson designed his chiefly for the *Persian*; the genius and spirit of the *Arabic* being little farther consulted than as its words entered into the composition of the modern Persian. Hence the Arabic roots, which are always the third person preterite of the *verb*, are translated by Mr. R. as *Nouns*, *Gerunds*, or *Participles*, in which senses only, they are adopted by the Persians, who convert them into verbs, by means of their own auxiliaries کردن *kerden* to do; داشتن *dashten* to have شدن *shuden* and بودن *booden* to be. All this may be very proper, in a Dictionary merely *Persian*; but on such a mode of explanation, how can any adequate knowledge of the *Arabic* (per se) be acquired? Let the young Arabic student take the verb حفظ *hufz* one of the examples to which Mr. R. refers, (plan of the work, p. 1.) and turn to it in the Dictionary, and what does he find? Why 'حفظ *hufz*, memory, custody, guardian-ship, administration, حفظ کردن *hufz kerden*, to preserve, guard, defend, to learn by heart.' But where is the Arabic root, حفظ *hufz* the third person, preterite, which is the simple form whence all the inflections are derived? No where! Where is the Arabic student to find the *ideal* meaning of the root, *he laid up in store*, (in loculum condidit) *he preserved*; whence, *he remembered*. i. e. reproduced by association or reflection, the ideas which he had *laid up*, in the mental *store house*, called the memory—and hence also *he guarded, defended, &c?* Where, in either Meninski's or Mr. R.'s work, is the student to meet with this root, in its proper sense?—The same might be said of a thousand other words; or rather of all the roots in the Arabic language, which in Mr. R.'s Dictionary are still translated as *nouns*, *gerunds*, or *participles*, and only appear to have the power of verbs, and to occupy their places when connected with the *Persian auxiliaries*. But to proceed with our history.

In the same year in which Mr. R. published his proposals for a translation, with improvements, of Meninski, Mr. *Francis Gladwin*, of Bengal, well known by his translation of the *Ayeen Akbery* and other works, published proposals for printing 'An Asiatic Vocabulary in 3 vols. 4to. The first part, containing the *Arabic, Persian, Hindoostany, or Moors*, with some prefixed grammatical remarks, to be comprized in two vols. and to be delivered, neatly bound, at *four guineas* the set, in the course of the year 1778. The second part, containing the *Shanscreet, Bengally, and Nagry*, in their respective characters, to be published in the year 1779.' But as the whole of this part was to be engraven on plates, the exact time when it might be expected, could not be positively ascertained. The languages were to be arranged in such order, as to show how the Arabic is incorporated with the Persian, and to exhibit how the Persian is used in the Hindoostany or Moors; as well as to discover some traces of the Shanscreet language, both in the last named tongue, and also in that of Bengal.' A specimen of this intended work was published in the same year (1776) in five columns, in the following order: 1. *English*; 2. *Arabic*; 3. *Persian*; 4. *Hindoostany*; and, 5. The *Hindoostany, or Moors*, in *roman characters*; for the benefit of those who were unacquainted with the Arabic and Persian. Annexed to this printed specimen were four copper-plates, containing engraved specimens of the second part of the work, each plate divided into four columns, in the following order: 1. The *English*; 2. The *Shanscreet*; 3. The *Bengally*; and, 4. The *Nagry*.

Instead of this promised work, which would certainly have been a great acquisition to Asiatic literature, the author published at Malda, in Bengal, 1780, in one thin vol. 4to. 'A compendious Vocabulary English and Persian, including all the oriental simples in the *Materia Medica*, employed in modern practice: with tables subjoined of the succession of the Khaliffs and of the Kings of Persia and Hindoostan. Compiled for the use of the honourable East India Company.' This work was accurately printed, under the direction of Mr. now Dr. Wilkins, and with the beautiful Taaleek of his own manufacture. A second part was also promised under the same direction. Though this work professed to be *English and Persian* only, yet the major part of it is *Arabic*, with a few *Hindoostany* words.

Whether this work has been completed or a new one commenced, we cannot assert, and have only the following vague information, which appeared in most of the periodical prints at the close of the last year, to lay before our readers. 'Mr. Gladwin of Bengal, has, at length, after the laborious application of many years, and with the assistance of the most learned native oriental scholars, compleated his great *Persian Dictionary*. This work contains, besides a multiplicity of words not to be

found in Richardson or Meninski, above 30,000 words, with examples taken from the best poets, philological writers, and dictionaries.' As we have not seen this work, we can give no judgement concerning it; but if it be formed on the same plan with the *Vocabulary* already noticed, we should feel the same objections to the mode of interpreting Arabic roots, as those which we have already expressed in considering the work of Mr. Richardson. Such compilations, however useful for the Persian, are not proper Dictionaries for the Arabic, but just as far as that language is incorporated with the Persian.

How Dr. Wilkins has supplied this and other defects in Mr. R.'s work, and what improvements, alterations, and additions, he has made in it, will be the subject of inquiry in a succeeding Number. In the mean time, we can most cordially recommend this dictionary, as being a great improvement of the original, in almost every respect, and as possessing in its present form claims to the patronage of the public, which the former edition, though excellent in its kind, could never establish.

(To be continued.)

Art. II. *A Description of Latium, or La Campagna di Roma*, with etchings by the Author. 4to. pp. 268. Price 1l. 11s. 6d. Longman & Co. 1805.

WHETHER, having long since parted from a friend, meets unexpectedly with his picture, which revives his image, and recalls sentiments, formerly associated with his presence, resembles in some measure, that reader, who, having visited the precincts of Rome, before they were disfigured by revolutionary violence, should open this volume, comprizing various descriptions of that charming country in its previous state. We have perused them with interest, but with the melancholy suspicion accompanying the perusal, that at this time the general avocations of the people, their sentiments and their enjoyments, bear little resemblance to the narrative which engaged our attention. This volume is the work of a mind at ease; there is a placidity in it, strongly contrasted with the tenour of those disastrous transactions, now the chief, if not the only events, the progress of which is thought worth communicating.

The author seems to have travelled in personal safety; but, of this, if we are rightly informed, travellers have now no satisfactory assurance. The change of governors and governments, the want of regular employment, the licentiousness of numerous bodies of troops, the interruptions of ordinary intercourse, and the conscious indignity suffered under foreign usurpation, have contributed to alienate the sentiments of the Italians from the objects of their former attachment, and to loosen those bonds by which society was held together among them.

We have so little direct intercourse with Italy, and are so very imperfectly informed of what passes there, that we dare not assert the very existence of many of the palaces, or perhaps, of most of the curiosities, mentioned in this volume. We have reason to believe, that the antiquities, pictures, and establishments, which it describes as the boast of certain places, exist there no longer; some are destroyed, others have been forcibly carried off; they are concealed to evade requisition, or they are sold to liquidate the demands of lawless authority. Within these few years, London has seen not a few of the most valuable articles of Italian curiosity submitted to the hammer; and many a subject executed for a particular palace, and suited to a particular situation, has been wrested from its noble owner, and has found a British purchaser in Pall-Mall.*

Safe from the severer vibrations of the political earthquake, while we sincerely sympathize with the sufferers, we feel the value of our own security, and gratefully acknowledge that benignant providence, to which we are beholden for protection, and on which we rely for preservation.

That good will arise out of those evils which have visited so many states around us, that order will issue from these confusions, and that after they have performed their commission the result shall be importantly beneficial, is a consolation to the feeling mind, which Religion alone can furnish, and which alone can abate the poignancy of sympathetic regret.

Considering the work before us, without further reference to present times, or to extraneous relations, we proceed to report the contents and execution of it to our readers.

The city of Rome, and its immediate environs, contain so many objects of attention to travellers, that only those who reside there a considerable time, have leisure for excursions, which might acquaint them with the surrounding country, and the peculiarities of its inhabitants. And yet nothing can exceed the pleasure of a party, rambling among the rustics of the *Campagna*, and consisting of agreeable and cultivated individuals, willing to be pleased, and determined to meet all occurrences

* A remarkable instance in proof, is that of 'the celebrated *bas relief* representing the Apotheosis of Homer, now in the possession of prince Colonna; one of the most interesting and most beautiful pieces of sculpture left to us by the ancients. It is supposed to have belonged to the Emperor Claudius Cæsar.' p. 138. It is not many months since this capital antique was sold at Bryant's rooms. It had been sent off from its usual *custodium*, before the French troops arrived at the palace of the owner; but, not totally to miss their object, they laid a fine of 4000*l.* on the proprietor, for daring to remove what they had put on the list of requisitions. This is but one instance among many. *Rev.*

with good humour. The softness of the climate, the picturesque prospects and views, the cheerfulness of the scene around, the recollection of classic incidents, even the peculiar costume of the people, and the incidental discoveries of their manners, contribute amply to repay the contingencies of such an excursion.

The *Campagna di Roma*, has, at first inspection, a desolate appearance, and the sight rests rather on remains of ruined grandeur, than on instances of present prosperity. Neither can we adopt, without considerable abatement, the favourable sentiments, expressed by our author, respecting its salubrity. The soil is volcanic, the exhalations are mephitic; yet, before the heats of summer, or rather, after the rains of September, nothing need be dreaded by those who exercise common sense, and discretion. 'The *tramontana*, or north wind, is delightful in spring and autumn: its elastic quality animates all nature, and clears the sky from every cloud and vapour, which it conveys into the sea' . . . 'The *ponente*, or west wind, deserves the character it had among the antient poets: their Zephyrs and Favonian breezes have lost none of their charms; and it requires the pen of a Virgil or Tibullus to describe the beauty of this climate when it is predominant: wafting, as it does, on its dewy wings, the perfume of orange groves, and aromatic meadows.'

The account of the first inhabitants of Latium, with which this work opens, is rather pleasing than recondite; nor will it satisfy the antiquary, who, though he knows that in after ages the leaders of Colonies were considered as superior beings, will doubt, whether they were esteemed other than mere men, by those who attended their councils and executed their decisions. Differing little, perhaps, from leaders by whom settlers of modern days are conducted, they sought the most favourable districts, and established themselves, where the necessities of life might most rationally be expected to reward their exertions.

Our author's description of the manners of the antients is more accurate; they certainly lived much in the open air, or at least, in vestibules, porticos, and peristyles: their houses were insulated, for various reasons; toward the street they had as few windows as possible; their rooms being chiefly lighted from internal courts. The larger houses had gardens and groves. They were built with a laudable attention to solidity; but whether they had, as we find asserted, 'conductors to prevent the destructive effects of lightning,' we believe, may remain undecided without any impeachment of their knowledge. The furniture of their rooms was mostly simple and serviceable; the walls were ornamented with paintings; not with pictures only, but with patterns, of which some of our furniture papers may give an idea. The Latins were at all times fond of flowers, trees, and the rural beauties of nature.

In the early times of the republic, the mode of living was frugal; from the plough, not from the palace, was Cincinnatus called to be dictator. But, under the Emperors, this district abounded with villas, and was magnificently adorned by Augustus and Hadrian, as it had been not long before by Lucullus, Pompey, Cicero, Varro, and Cæsar.

The remains of the edifices constructed by those eminent men, whether for religious or for social purposes, form no inconsiderable attraction of these rural scenes. We feel an inconceivable delight in treading, where the masters of the globe have trod before us, we examine the memorials they have left behind them, censure or applaud their taste without fear of giving offence, and canvas their actions, as history enables us, with a freedom which knows no hesitation, and an impartiality to which these recesses in their pristine glory were utter strangers.

But, beside what adventitious embellishments may contribute their zest to these retirements, the country itself possesses many native beauties. None can behold the lake of Nemi, or that of Albano, the cascades at Tivoli, the views of and from Castel Gandolfo, or those from the various projections on the coast, without feeling the pleasure they impart, without acknowledging that they combine whatever may gratify the eye, which here may rest in full satiety of delight.

Both these branches of enjoyment are united in this volume. We are occasionally entertained with a view of some antiquity; or of some modern town, or *palazzo*, which occupies its site. We meet with an easy discussion of what *might have been* many centuries ago, or we are directed to observe peculiarities which pass under our immediate observation. If the *virtuoso* will not always be instructed by the learning, he may be amused by the comments, of the writer, and if no very deep additional insight into the principles of human nature is obtained by the moralist yet it does not follow that the narrator is deficient in that kind of familiar remark, which is more generally acceptable than the most academic display of profound erudition.

The following is a pleasing account of a modern custom, which takes place at Rome in the month of September :

‘ Most of the nobility, and indeed all who are in easy circumstances, either possess or hire houses for this month, at one or other of the little towns within ten or twenty miles of the capital. This is called going into *villeggiatura*; and it forms one of the principal pleasures of their existence. They esteem it not only necessary for their health, but essential to their making a respectable appearance in society; and individuals who have not the advantage of possessing a *casino*, hire lodgings in convents or private houses, for as much of the month of October as their finances will allow.

Ecclesiastics, lawyers, physicians, and others who dress as *abati*, in black, with short mantles over their shoulders, for the rest of the year, wear coloured coats during this month; and even cardinals change their usual habits for a purple frock. Towards the end of September every Roman appears with a countenance enlivened by the expectation of an agreeable *villeggiatura*, except the few whom business or want of money detains in the metropolis; and these endeavour to console themselves, by wearing the habit of *villeggianti*, and walking in the beautiful villas and vineyards which surround the city.

None, however, anticipate with so much ardour, or enjoy with so much avidity, the pleasures of the month of October as the scholars, and we may add the masters, of the different colleges and seminaries in which Rome abounds. Each of these houses has a *casino* at or near one of the *castelli*, as the little towns are usually denominated. On the happy day appointed for the change of habitation, a long train of coaches conveys the youthful *villeggianti* to the scene of delight, where, under the eye of their preceptors, they join in all the amusements which the country affords. Their studies are not, however, totally neglected, for, besides the lessons they receive on mineralogy and botany during their excursions, it is remarked, that some of their best exercises are composed spontaneously at these seasons of recreation.

The time of *villeggiatura* is indeed short, but that very reason contributes to render it more delightful. The mornings are usually employed in walks or friendly visits; in the evening, those who have carriages take an airing, and afterwards, all assemble at one or other of the houses, where conversation and music for the young, and cards for the elder, engage their attention. On these occasions the nobility sometimes mix with those of an inferior class, particularly where balls or concerts are given. Races, and other amusements appropriate to the country, form also a part of their pleasures.

Dinners are also given by the nobility and opulent citizens, not only by invitation, but to any of their friends who come from Rome, or from the neighbouring *castelli*, without previous advice, to pass the day with them. Few families of distinction go into the country without inviting two or three single men to spend the month of October at their *casino*; and as these are often literary men, (indeed few of those admitted into good society have not some pretensions to this character,) the *villeggiatura* usually is productive of poetical compositions, many of which could be cited as specimens of the taste and imagination which distinguish the Romans, and we may say the Italians in general; for it is to be remarked, that Rome being the centre of church preferment for the different states of Italy, society is there composed of men of genius and abilities from every part of the peninsula, and formerly from every country in Europe.

A society composed of persons such as we have endeavoured to describe, assembled round a learned and respectable prelate, or an amiable woman of graceful manners and brilliant imagination, such as are frequently to be found in this country, will be allowed to give no very imperfect idea of the most rational mode of relaxation, and will recal to the mind of every classical reader what he has been told by Plato and Cicero of the conversations at Athens and Tusculum.

From these societies, over which preside cheerfulness and decorum, all unmeaning ceremony, affectation, and pedantry, are excluded; the Romans are here perfectly at their ease, and appear to the greatest advantage. Few travellers are at this season in the vicinity of Rome, still fewer are sufficiently acquainted with the language to join in social intercourse with the natives: those who have had that advantage will acknowledge that there is no flattery in the portrait; and others will not be sorry to learn, that the inhabitants of this once celebrated region, though deprived of political influence, and commercial wealth, have yet enjoyments, which being less envied are perhaps more secure.

pp. 45—49.

We had lately an occasion of remarking the value of shade, in the opinion of Italians: we might have further instanced it, in the curious thought of composing *'a map to exhibit the shaded topography of Rome, at the different hours of the day,'* p. 56. so that a person, walking to a distance, may select that course which is least exposed to the rays and heat of the sun.

Whether, or not, Augustus is entitled to the distinction, the following trait in the character of the Velletrani, is pleasing. It is supposed that the Emperor was born in Velletri: 'it is, however, certain that he was nursed, and passed the first years of his infancy, at a small house, belonging to the Octavian family, in the suburbs of this town.'

'This place was afterwards held sacred, and supposed to inspire a supernatural awe to those who entered it without previous preparation.

Although the modern inhabitants of Velletri do not give credit to Pagan miracles, they have little less veneration for the memory of Augustus than was felt by their progenitors. Busts of marble, or casts from them, ornament their houses; and where these are not to be attained, at least a print of him appears on the wall. His portrait is the sign of the principal inn; and it would be difficult to find one 'Velletrano,' however humble in birth and education, who is unacquainted with the principal features of his history.' p. 127.

Speaking of the Pontine marshes which were first drained by the consul Cornelius Cethegus, but afterwards returned to their swampy state, and were attempted to be recovered by Augustus, the writer pays the following well deserved tribute of respect to the late Pontiff.

'Pius the Sixth, at a great expence, and with indefatigable perseverance, converted a very considerable part of these pernicious marches into pasturage, corn-fields, and rice-plantations. He made a canal twenty miles in length, which conveys the once stagnant waters into the sea; and he intersected it with many lesser channels, which direct them so as to fertilize the fields which they once rendered useless and pestilential.

The many great qualities of Pius the Sixth, cannot perish in oblivion;

his hospitality to travellers of every nation, and his attention to British travellers in particular ought ever to be remembered. Adversity proved that he possessed yet nobler virtues: his uncommon magnanimity and resignation under trials which might appal the bravest, and his dignified contempt of menaces and insults of the most barbarous nature, can with difficulty be effaced from the annals of history. Yet should all this be unknown to posterity, still would the name of Braschi be revered as the munificent lover of the arts, in the noble erection of the Vatican museum; and as the benefactor of his subjects and of the public at large, in restoring so considerable a tract of country to cultivation and salubrity.' pp. 135, 136.

We take, if possible, greater interest than before, in the Tusculanum of Cicero, from this writer's description of the state of the adjacent valley, through which passes the little stream 'Marrana,' formerly the 'Aqua Crabra.'

'Various little cascades are formed by this stream, and the water is as salubrious as it is beautiful. Paper, iron, and corn-mills, with a few cottages are formed of the straw of Indian wheat: in the inclosure round them is an oven of masonry; each cottage has a little vineyard, a kitchen garden, and a spot reserved for a few flowers, which serve to ornament the church on feast days. The peasants, who inhabit them read and write: they are good and industrious; and scarcely ever a crime is committed in this valley. The monks, who are their landlords, are very kind to them, and they are grateful. When Cardinal Rezzonico, nephew of Pope Clement XIII. was commendatory abbot of the monastery, he used to visit them frequently, and hear the children say their prayers. They have neither locks nor bolts to their doors; and, unless illness obliges them to have recourse to the charity of their landlords, live with great comfort and independence. A piece of ground, sufficient for all the above-mentioned comforts, may be hired for the value of seven shillings a year. pp. 144, 145.

Under the article *Præneste, Palestrina*, we have a dissertation, in the author's manner, on the deity Fortune, to whom *Sylla* built here a celebrated and magnificent temple. *Præneste* is characterized as one of the most ancient cities of the world; perhaps even deriving its establishment from the *Sicanians*, the original inhabitants of Latium, before any foreign colonists landed on the coast. Plautus attributes it to the *barbarians*; Virgil to *Cæculus*, son of *Vulcan*. Others imagine it was founded by the *Pelasgi*, and some suppose by *Janus*, and his sons. There was in very antient times a temple dedicated to the goddess Fortune, at *Præneste*. We would remind our author who seems to be embarrassed about the character of this deity, that she was of a foreign extraction; and that we must seek her true office and attributes in those countries from whence she was derived. She was universally worshipped in Syria and *Palestine*, (a name evidently allied to *Palestrina*) and probably was intro-

duced from regions still further east. 'The *lots* of Fortune were discovered by Numerius *Suffetius*,' [a name of office, signifying a chief, or judge, like the Carthaginian *Suffete*, and the Hebrew *Shophet*] 'who, being repeatedly directed in dreams, to cut asunder a flint stone,' found the *lots* within it.

In the time of the emperors, this divination was in use, but,

'The weakest alone are mentioned as having recourse to it, and amongst these, Domitian is said to have consulted it at the commencement of every year; and Heliogabulus, when he was forming his plot against the emperor Alexander Severus. The last, on his application to the *lots* of Præneste, was answered, we are told, in the following manner :

Si qua fata aspera rumpas,
Tu Marcellus eris.

This is a proof that at that time the lines of Virgil were used as an answer of the oracle; but the more ancient *lots*, which, however unemployed by the rational Romans, were religiously preserved in their sacred chest, may be known by some specimens yet remaining in cabinets. These are small wooden tablets, one inch wide and eight long: the letters inscribed on them are the ancient characters used by the Latins of the first ages, and evidently half Greek; these tablets are of oak, and contain only a few words, as for example :

'De vero falsa ne fiant iudice falso.'

'Let not truth become falsehood by the interpretation of a false judge.'

Most of these sentences appear to have conveyed moral instruction. The *sortes Virgilianæ*, or *lots* of Virgil, are also to be seen in different collections: these are usually thin plates of brass.

After some previous ceremonies, a few of the *lots* were cast by a child on the sacred table or altar of Fortune, and what sense could be collected from their import regulated the conduct of the votary. We can easily believe that the priests divulged miraculous stories, and used various arts to keep up the devotion of pilgrims, as we are told by Pliny and other Roman authors.' pp. 189, 190.

Speaking of the present Palestrina, our author observes,

'The city has a singular appearance; the streets are narrow, and almost wholly composed of ruins of ancient edifices, not easy of access, which however is somewhat facilitated by steps leading from one street to another. It is not therefore wonderful that, although many of the inhabitants of Palestrina are sufficiently opulent to have carriages, there are not more than two or three who choose to be at this useless expence. The town is never dirty, and the houses are mostly built on good principles of architecture.

'In a cellar, belonging to the seminary for the education of young ecclesiastics, is seen the table or rather altar where the *lots* were cast, and it is said to be ornamented with sculpture; but, when we saw it, so many casks of wine were heaped upon it, and around it, that only one corner was to be discerned: in the court and garden, belonging to the same building, are many vestiges of ancient walls, columns, and cornices.

Here also is preserved the iron which supported the light suspended to the tower for the observation of mariners.

‘A recess, closed by iron grates, contains the celebrated antique pavement, of which Pliny speaks in the following terms:

The fine mosaic of small stones, placed by Sylla as a pavement in the temple of Fortune at Præneste, was the first thing of the kind seen in Italy.

There does not seem to be the smallest room to doubt of this being the genuine Mosaic he mentions: it is in excellent preservation, and appears to be about twenty feet by sixteen. It was found in the same cellar of the seminary, where is still the altar of Fortune, and may be considered as one of the most interesting relics of antiquity.

Towards the upper part of it are mountains, with negro savages hunting wild beasts; animals of different sorts, with their names in Greek written below them—such as rhinoceros, crocodile, and lynx. Lower down are seen houses of various forms, temples, vessels of different construction, particularly a galley of 32 oars, manned with armed blacks, and commanded by a white man; a tent with soldiers, a palm-tree, flowers, a collation in an arbour, an altar of Anubis; in short, almost every circumstance in life. The scene apparently lies in Egypt. The figures are well drawn, the light and shadows happily disposed, and the colouring harmonious. The stones which compose this very curious pavement are remarkably small, which renders the effect peculiarly pleasing from the neatness of its appearance.’ pp. 193—195.

This interesting antiquity has been published; and may be seen in Montfaucon. The most exquisite *morceau* of this description is that of the famous pigeons; a truly admirable performance!

In a manner nearly similar, the author treats the history of Albana, Antium, Lavinia, Frascati, Gabia, Nettuno, Tivoli, and the other principal towns, or remarkable objects, within the district properly termed the *Campagna*.

From the specimens which we have given of the contents of this volume, the reader will have formed his own opinion on its merits. The world is indebted for it, we believe, to Miss Knight, the author of *Marcus Flaminius*, and will consider it as another honourable proof of her abilities and assiduity. She affects no display of classical literature; yet references to the Roman poets might easily have been made by consulting various modern works, especially the *Roman Conversations*. The Latin scholar cannot but regret this deficiency; the practised antiquary also will discover a want of accuracy in description; the history of the middle ages will be thought slight; the style will be deemed occasionally incorrect. Yet, notwithstanding these defects, the work will be perused with pleasure, unless the reader be unreasonably fastidious; and to those, who have bestowed on these subjects only a cursory notice, it may communicate desirable information.

The plates, in number twenty, are touched with spirit, and add much to the interest of the work; they should have been

heightened by a wash of *aqua tinta*, instead of the crude yellow stain of Avignon berry which is now thrown over them.

A map of the country is prefixed, by way of frontispiece. The work is dedicated to the Queen.

Art. III. *An Essay on the Principle of commercial Exchanges*, and more particularly of the Exchange between Great Britain and Ireland: with an Inquiry into the practical Effects of the Bank-Restriction. By John Leslie Foster Esq. of Lincoln's Inn. 8vo. pp. 209. Price 5s. Hatchard. 1804.

THE accurate details, and generally correct, though somewhat abstruse, calculations and reasonings, contained in this essay, deserve the attention of the financier and of the merchant. The author develops, with sagacity, the causes which have tended to raise the Irish exchange, and he explains their effects with precision. It is to the restriction of the issues of specie by the bank, occasioning the calamitous situation of the paper currency, now almost the only circulating medium in Ireland, that he traces the alarming state of the exchange. The abuse of a measure, which, at the momentous crisis in which it was adopted in this country, and with the salutary management under which it has been continued, was productive of incalculable benefit to the mercantile interests and general prosperity of the metropolitan kingdom, has, in our sister-island, by the improvidence of the bank-directors in Dublin, or by their eagerness of gain, caused that high exchange, which has claimed for parliamentary inquiry, and has been the subject of much laborious investigation and ingenious discussion.

Previously to the bank-restriction, it appears that the exchange between London and Dublin, was in favour of Ireland; but since the adoption of that measure, it has taken an opposite course, and has gradually increased in the contrary direction. In September 1803, it even attained the height of twenty per cent, that is $11\frac{2}{3}$ per cent against Ireland, the par of exchange between the two countries being, as is well known, $8\frac{1}{3}$ per cent.: in January 1804 it was at $16\frac{1}{4}$ per cent.; and at this time we believe it is about $12\frac{1}{2}$ per cent.

The variation in the exchanges between different countries, when not influenced by extraordinary circumstances, obviously arises from the fluctuations in the balances of debt between them, always governed by the expense of obtaining and remitting specie; and the commerce of bills of exchange, like that of all other commodities, is regulated by the respective demands and supplies, by the sums offered for negotiation, and by those required for remittances. The balance of debt between Great Britain and Ireland, it is demonstrated in the tract before us, is in favour of the latter, and ought therefore to have a commen-

surate influence on the exchange; but the operation of this influence, which it is calculated ought to be equivalent to two per cent. is absorbed by the operation of other causes, which turn the scale, and weigh it heavily down on the opposite side. Two per cent. should therefore be added to the calculation of the rate of disadvantage which appears against Ireland, and which instead of 11 $\frac{1}{2}$ per cent. in September 1803, may thus be reckoned as 13 $\frac{1}{2}$, and in other instances proportionally. This extent of disadvantage is very naturally attributed to the excessive depreciation of the paper currency of Ireland, immediately arising from the incautious conduct of the bank of Ireland in their immoderate issues of paper. That the paper currency of Ireland is depreciated to the extent requisite to cause this unfavourable exchange, is ably shewn from the existence in Ireland of all the principal symptoms of the depreciation of paper through excess, namely;

‘ first, a high and permanent excess of the market price above the mint price of bullion; secondly, an open discount of paper as compared with coin; thirdly, an exchange unfavourable to the country when computed in bank notes, yet possibly favourable when computed in specie; unfavourable to those parts of the country where the circulating medium is paper; yet possibly favourable, or at least, much less unfavourable to other parts whose circulating medium is specie; fourthly, an exchange between the different parts of the same country, whose circulating media are different; fifthly, the intire disappearance of all the smaller coin which had been in circulation along with specie *, but which cannot continue in circulation along with any other circulating medium of less value; and lastly, and above all, we should be led to expect, that these different tests of depreciation nearly agreed with each other, that is, that the discount upon the paper, and the unfavourable rates of foreign exchanges, and the rates of the exchanges between the different parts of the same country, and the excess of the market above the mint price of bullion, should all be equal, or nearly so, to each other: these are all the tests of depreciation that can be expected, and they are all exhibited in Ireland, on no trifling scale, not at a rate of one or two per cent. but of eight or ten; not in a moment of difficulty, or arising on a sudden, but constant and permanent, and prevailing alike in peace and in war.

The bank restriction naturally forced a considerable quantity of gold out of the country, and a proportional increase in the issue of paper to supply the consequent deficiency of specie was requisite and prudent; but we find that the bank of Ireland have, since the restriction, augmented their issues of paper to nearly five times the amount of their notes previously to that measure taking place. In January 1804, the amount of Irish bank notes in circulation appears to have been £2,986,999; de-

* Properly speaking, gold. *Rev.*

ducting from this sum £621,917, which was the amount in circulation in January 1797, previously to the restriction, and which may be taken as the fair average of the commercial wants of Ireland, there would remain £2,365,082, of which, supposing all but one million to go to replace the specie exported, that million is an addition to the circulating medium of Ireland, which must thereby be proportionately depreciated; and, if we consider, in addition to this, that the increase of the issues of paper by private bankers throughout Ireland, in consequence of the scarcity of specie, and of the disappearance of the smaller coin, was made on the most enormous scale, or rather on no scale but the cupidity and temerity of these privileged coiners, we shall rather be led to wonder that the exchange is not yet more unfavourable to Ireland than it is, and has been.

The monstrous abuse of the circulation of private paper in Ireland, is forcibly exemplified in the fourth chapter.

‘In the country it was deemed more eligible to substitute paper shillings than to continue to receive the base metal: it accordingly disappeared, and promissary notes for all sums, so low as sixpence, took place. Banking on a small scale soon became not only one of the most lucrative, but one of the most common trades. When once it was discovered that coining was no longer illegal, provided it was executed on paper, many, as may naturally be supposed, applied themselves to so profitable a business. The towns and villages of Ireland swarmed with bankers, issuing their promissary notes for crowns, half-crowns, shillings, and sixpences, promising to pay the same in bank of Ireland notes whenever a sufficient sum should be tendered. Let us now suppose a village supplied by ten bankers, and containing one thousand inhabitants; each of these may possess nineteen shillings of each of the ten bankers; and yet, though £95 000 may be thus sent into circulation in that single village, it will not be possible to call on any one banker for payment. This is certainly an extreme case, but it is put merely to illustrate this principle—that where a district is supplied with silver notes by *many* bankers, they are secure of being able to issue a much greater quantity than they can be called upon to pay.’

It would appear that according to the system pursued in Ireland, the number of banks issuing notes, is, in each place, inversely as the extent of its commerce.

‘London is supplied by one, Dublin by four; but less than twelve, it seems, are insufficient for Skibbereen; and twenty-three are required to satisfy the demands of Youghal, a town in which it may well be doubted whether there are twenty-three persons who follow any other trade. So extensive indeed seems the demand for labourers in this department, that female bankers appear to be not uncommon. Such seem to be the consequences of the bank-restriction on the circulating medium of Ireland; having driven successively gold and silver, and at length even plated brass, out of circulation, as all too expensive for its purposes, it has substituted in their place a paper excessive in its amount, and doubtful in its

security, not regulated by a bank responsible to the nation, nor by any principle but the boldness of its issuers.'

In the province of Ulster, however, the seat of the linen manufacture, where the proprietors of the land and the trading part of the community have stedfastly refused to receive bank notes, these evils are not felt, and gold having continued to be the circulating medium, the exchange has there been maintained, at what may be computed as its natural rate in proportion to the balance of debt; namely, about two per cent. in favour of Ireland. This is exemplified by the table No. II. in the appendix to Mr. Foster's work, containing the rates of exchange of Newry n London, in 1803 and 1804, distinguishing the rates when the bills were presented in specie, and when in bank notes. The average of the exchanges exhibited in that Table is $6\frac{7}{8}$ per cent., when the bills were purchased with specie, and $15\frac{7}{8}$ per cent. when purchased with bank notes, which forms a forcible and practical illustration of the author's position, that the unfavourable state of the exchange arises solely from the depreciation of the paper currency.

To point out the existing evil, and its causes, was not, however, which the sole object Mr. Foster had in view. He also proposes a remedy. The resumption of payments in specie by the bank would be the most effectual means of relief to Ireland; but the policy, as well perhaps as the possibility, of carrying such a measure into effect, may justly be doubted. Mr. Foster, however, proposes that the bank of Ireland should be compelled to make their payments in bank of England notes, or, which is the same thing, in bills on London at par. This would probably be effectual for the reduction of the exchange, and the re-appearance of specie; but it is likewise admitted that its inevitable consequence would be a universal call on the private bankers for payment of their paper in bank of Ireland notes, in that case equivalent to those of the bank of England; which, as the private bankers can possess no means of commanding bank of Ireland notes in proportion to their excessive issues, it is inferred would compel them *instantly* to contract their paper in order to avoid inevitable bankruptcy. Now we would ask whether it could ever be in the power of a private banker, under these circumstances, *instantly* to contract his issues without failing in his payments, and thereby, in a locally congenial way of speaking, becoming a bankrupt in order to avoid bankruptcy. The consequences of such a run upon the private bankers in Ireland, numerous as they are, and many amongst them possessing very inadequate means when compared to the extent of their circulating paper, might be productive of very serious general calamity. The remedy would be worse than the evil, and it

might be apprehended that a catastrophe would ensue similar to that which Mr. Foster informs us, from the evidence of Mr. Colville, occurred in 1754, upon the total annihilation of bank paper in Ireland in consequence of the failure of all the bankers in Dublin but two. The exchange it is true, fell from three per cent. above par, to two or three per cent below par, and the whole circulation of Ireland was turned from paper into gold, but 'the result was, that multitudes of people were ruined, the convulsion was exceedingly severe, many tenants threw up their lands, and there was no person connected with the three southern provinces of Ireland,' (Ulster being safe, having no bank paper,) 'that did not suffer severely.' If, however, the measure could be so modified as to prevent too great and sudden a call upon the private bankers, and at the same time compel them gradually to lessen the amount of their paper in circulation, it might produce the beneficial consequences expected from it, without the evils to be apprehended from its unlimited operation.

The expense of such a measure, it is allowed, would be considerable, but it is urged that the bank of Ireland, who have been the delinquents, not only ought to bear that expense as a very inadequate retribution for the mischief they have occasioned to the public, but that they are also very well able to afford it, even out of the extra profits that have accrued to them from the restriction. It appears that the average expense incurred by the bank in purchasing bullion, in the three years preceding the restriction, amounted to £288,827; and that in 1798, when the restriction existed, it was no more than £23,170, which, added to the advantage obtained by the greater facility with which the bank could take discount, enabled them to increase their dividends from $6\frac{1}{2}$ to $7\frac{1}{2}$ per cent., and in 1803 to add a bonus of 5 per cent. In fact, the select committee of the house of commons, in their report on the subject, say

'that neither the difficulty nor the expence attendant on the measure would be so great, as that to which the bank, by the constitution, is necessarily subject at all times, when not protected by a restriction from performing its engagements; and that whatever funds the bank formerly applied, or intend again to apply, on the removal of the restriction, to provide for the difficulty and expense of providing a supply of gold, might, in the interim, be applied to the procuring of English bank notes.'

In the course of Mr. Foster's inquiries, and after taking a review of the question, who are the gainers and who are the losers by the high exchange, a perspicuous calculation is entered into of the profits of the dealers in exchange with Ireland, which, to those who are unacquainted with the systematic and extensive

combinations among the *agioteurs* and exchange-dealers on the continent of Europe, must be novel and interesting.

The case of the Irish absentees is not so clearly or convincingly stated as the other objects that excite our author's attention, as connected with his subject. We are ready to allow that the remittances to absentees force the production of an adequate quantity of exports to answer the bills in which those remittances are made, and this on that account, those sums which are estimated to amount to about £2,000,000 annually, create a proportional increase of produce, and Ireland is thus enabled to pay this species of tribute to England, without being impoverished of specie: but the mischief is, that the progressive amelioration of the country, of its industry, and its wealth, are impeded in the same proportion which those annual £2,000,000 bear to the general rental of Ireland. Hence, as far as this goes, no more is produced than what is absolutely necessary to pay its foreign expenditure; while, if the absentees were to consume their incomes in Ireland, they would create new spurs to industry, new sources of consumption, and a progressive yearly produce, which, according to the present system, is more likely to remain stationary. It is not the capital, nor its immediate use, that is lost to Ireland, but the 'unborn millions' that might have been produced by the money so expended abroad. The following passage is also liable to the charge of inconsistency:

'Had the proprietor remained at home, he would have called forth industry probably on his own estate, and in its immediate neighbourhood; but when settled in England, the proprietor of an estate in Munster may perhaps to a much greater degree encourage the industry of Ulster. The traveller who sees the neglected fields and miserable habitations of his tenants, often can trace out by ditches and hedges the line of demarcation between the estate of the absentee and the resident; but as he cannot see, so he omits to recollect the circumstance, that the prosperity of the tenants of the resident may possibly be in consequence of the demand for their produce occasioned by the absentee.'

Until flax cannot be produced on one side of a hedge while it grows abundantly on the other, or until Munster and Ulster become contiguous provinces, such arguments can have no weight to convince us that the absentee produces the same quantum of exertion and of produce as the resident. Neither can we agree with the author in his representation of the depreciated value of English bank notes. It is not the fact that they are purchasable for four Spanish dollars; they are, it is true, purchasable for four dollars, stamped by the bank with a token of currency; but four Mexican dollars will purchase only 19s. or thereabouts, of bank paper: nor can he convince us that the measure of the depreciation of English bank paper, as compared with gold, is almost three per cent.

But we have already extended this article beyond the limits we had prescribed for expressing our opinion on a publication which made its appearance before our labours commenced; and which the importance of the subject, and the general merit of the work, have been our motives to overstep. We shall therefore conclude our observations with the remark, that it will appear obvious to the reader of this essay that the title is too comprehensive; properly speaking, it is an essay on the exchange between Great Britain and Ireland; for whatever is said on the principle of commercial exchange in general, is merely introductory and illustrative of the main subject, and does not occupy more than twenty pages.

There are a few instances of verbal inaccuracy, which however are slight deviations from the general clearness, force, and precision, with which Mr. Foster expresses his ideas.

Art. IV. *The Nature of Things*: A Didactic Poem translated from the Latin of Titus Lucretius Carus, accompanied with the Original Text, and illustrated with Notes Philological and Explanatory. By John Mason Good. In two volumes. 4to. vol. 1. pp. 671. vol. 2. pp. 674. 4l. 4s. Boards. Longman & Co: 1805.

AMONG those refinements of polished society whose advancement seems to have borne a direct proportion to the progress of knowledge and the extent of its diffusion, the practice of translations is not the least observable. * In antient Greece and Rome, during their periods of classical purity, this practice was little employed, except as a rhetorical exercise in the course of liberal education. The diffusion of divine truth by the general circulation of the holy scriptures, in the early ages of Christianity, and the consequent necessity of possessing the inspired books in every vernacular idiom, had, probably, a considerable share in exciting men of learning and leisure to extend more widely the province of translation. Through the dark ages of popery, it was chiefly restricted to the humble labour of aiding the necessities of the schools with the furniture of dry logomachies. But, when the invention of printing, the patronage of the Medicean family, and the catastrophe of the Eastern Empire, had given a new impulse and a higher tone to the cultivated minds of Western Europe; the resuscitated treasures of Grecian genius were rapidly exhibited in a variety of Latin versions; and the best works of antiquity, in both languages, began to be very generally transfused into modern dialects. The office of a translator was not then deemed the fit occupation only of mere industry and plodding mediocrity. Petrarch and Politian, Valla and Poggio, thought it no disparagement of their genius

nor degradation of their original powers, to perform the arduous labour of voluminous versions from the Greek authors

But, in the business of translation, there is a wide distinction between works purely addressed to the understanding, and those which are designed to engage the passions and excite the imagination. The former may, with nearly unimpaired advantage, be rendered into any language that is possessed of sufficient terms, and is susceptible of perspicuity, and precision. The case is far different with compositions of the latter order. In poetry the conceptions form only one essential part; the port and habit constitute another. The first *may be translated*, but the latter can, at best, be only *imitated*: and for any version fully to represent those essential characteristics of its original, the translator obviously, should possess a degree of poetical genius and versatility of talent, even superior to the original author.

How arduous, next, perhaps, to impossibility, must be the attempt to produce a worthy version of those great and exalted works of antiquity which are, in the truest sense, *originals*! Wondrous, indeed, must be that translation, which, faithful and spirited as it may be, does not deprive them of their characteristic peculiarities; as the most careful transportation of some tropical plants from their native habitation to more rugged regions, though by skill and diligence they may be preserved in life, yet deprives them of their fragrance, beauty, and fruitfulness. Hence professed imitations may be frequently considered as conveying a more just idea of the character and peculiar merit of the best Greek and Roman Poets, than any direct translations. The mere reader of Pope or Cowper, pre-eminent as their very different excellencies are, forms a less perfect conception of WHAT HOMER IS, than the man who, with true taste and enthusiasm, derives his ideas by analogy from the study of *Paradise Lost*. The satires of Pope and Boileau may be taken as a better specimen of the Horatian manner, than any avowed version of the delicate and good-humoured, yet pointed, castigation of folly, and vice in the Augustan age.

We have extended these observations to their length, because we deem the subject important and the caution seasonable. Of late years, poetical translations of all descriptions have been engendered with extraordinary fecundity, and poured forth in swarms on the willing public. It is far from unusual to meet with writers, who, with becoming modesty, shrink from the awful effort of a long and serious original composition, yet who unblushingly demand the public sanction of *translations*, whose chief praise is that they are *entirely new*. The effects of this practice are very pernicious to the cause of sound literature. Classical learning is discouraged by the prevalence of the false

notion, that all which is valuable in the Greek and Roman authors, can be obtained through the medium of translations; and English readers forming their estimate of the excellencies attributed to the great writers, especially the poets, who lived in the purest ages of the Greek and Latin tongues, from the versions to which they have access, wonder at the unrivalled distinction among merely human compositions, which all ages have assigned to those monuments of genius, contest the validity of claims which the real scholar *knows* to be indisputable, and attribute the assertion of those claims to the enthusiasm of pedantry, or the *esprit du corps*.

We proceed to introduce our readers to Mr. Good's translation and ample illustrations of *Lucretius*.

Titus Lucretius Carus, was born at Rome, in the year before Christ 90; and, when he was about forty years of age, put an end to his own existence, in the delirium of a fever. The story of that fatal derangement having been produced by a philtre, administered to him by his fond wife, is rejected by Mr. G. From the distractions of the republic and the contentions of sanguinary parties, with which the whole period of his life was coincident, Lucretius appears to have secluded himself to the pleasures of elegant literature and the observation of physical phænomena, the only *epicurism* (to borrow the term which has been so grossly abused to a reproachful sense) of which he, or his philosophic master, can be fairly accused.

This celebrated poem, *DE NATURA RERUM*, though among the earliest classics given to the world by the invention of printing, though published by many successive editors, and though translated into almost all the modern languages of Europe, has not, till very recently, been purified with the desired success from innumerable corrupt readings, which had accumulated, through time and ignorance, to the obscurity and essential injury of the text. This has been to a great degree effected, by the editorial talents of the late Mr. Wakefield, whose magnificent and copiously illustrated edition not only equalled, but, in the judgement of professor Eichstadt, far exceeded, the highest expectation, and redeemed Mr. Wakefield's reputation as a critic from those delinquencies, into which he had been betrayed, on former occasions, by rashness and precipitancy. But the original character and superlative beauties of *Lucretius*, thus advantageously exhibited, are not the only attractions he possesses. It is a fact, no less remarkable than true, that the inductive method of Bacon, the sublime physics of Newton, and the chemical discoveries of our own days, were to a surprising degree anticipated, as to their principles, and many important results, by the philosophical poet of Rome. Mr. Good has not trans-

gressed the bounds of truth when he says, in the opening of his preface:

'There is no poem, within the circle of the ancient classics, more entitled to attention, than the *Nature of Things*, by Titus Lucretius Carus. It unfolds to us the rudiments of that philosophy which, under the plastic hands of Gassendi and Newton, has, at length, obtained an eternal triumph over every other hypothesis of the Grecian schools; it is composed in language the most captivating and perspicuous that can result from an equal combination of simplicity and polish, is adorned with episodes the most elegant and impressive, and illustrated by all the treasures of natural history. It is the pierian spring from which Virgil drew his happiest draughts of inspiration; and constitutes, as well in point of time, as excellence, the first didactic poem of antiquity.'

If our judgement could acquiesce in the prevailing persuasion, that the philosophy which Lucretius illustrates and defends, was a system of licentiousness and atheism, we should be of opinion that a regard to the best interest of mankind, ought to have induced Mr. Good to spare his labour, and refrain from adding his share to the mischief daily produced by false and noxious theories decked out by prostituted talents. Nor, we hope, would Mr. G. have wilfully become the propagator of impiety and immorality. But there is sufficient evidence to prove the fact to have been otherwise. Epicurus and his followers in general, were fully as correct in their moral practice, as any of the heathen philosophers. He was himself distinguished for the most strict temperance, in the enjoyments of sense. He taught, indeed, that pleasure is the supreme good; but he, moreover, strenuously maintained that true pleasure lay only in the feelings and exercises of virtue. To the charge of Atheism, we would oppose the reply of Mr. G.

'If it be atheism to deny the existence of those absurd and vicious deities, who were the sole objects of adoration with the multitude, the Epicureans were certainly guilty of atheism; for such they did deny. But it is so far from being provable, that they uniformly disbelieved the existence of an Eternal First Cause of all things; that it is, perhaps, impossible to produce an Epicurean philosopher, of any age, against whom such a charge can be legitimately substantiated. The philosophers of this school, on the contrary, have, at all times, as openly avowed the existence of such a Deity, and, in many instances, as strenuously contended for the truth of such an avowal, as the disciples of any system whatever.'

Diogenes Laertius has annexed to his life of Epicurus, an epistle of that philosopher to Menæceus, his disciple in which occur the following precepts.

* Life of Lucretius prefixed to the work before us, pp. 66, 67.

‘These things which I have constantly enjoined thee, practise and meditate upon, regard them as the elements of a virtuous life. Believe, before all things, that God is an immortal and blessed being; as, indeed, common sense teaches concerning God. Conceive nothing of him that is repugnant to blessedness and immorality, and admit every thing that is consistent with those perfections.’

It has been believed, that the Epicureans denied the Supreme Being ‘to have been concerned in the creation of the universe;’ and that ‘they expressly declared it to have sprung from the fortuitous concurrence of insensible atoms, and hence to have been the mere result of blind and brutal chance.’ Such is the accusation: let us hear in what manner Mr. G. repels it. After shewing that Democritus, Aristotle, and Plato ‘conceived the world, although manifestly a compound and divisible substance, to be eternal and intelligent as a whole,’ he subjoins,

‘Far from coinciding, however, in any of these principles, Epicurus, and consequently Lucretius, opposed them, with the utmost strength of their reasoning; and while they attempted to prove that matter, taken collectively, had no pretensions to sensation or consciousness, they asserted, at the same time, that it was no more capable of sense in its collective state, and that every monad, or primordial atom, was alike intrinsically unintelligent and insensate. But this was not all: they expressly denied the existence of *chance* or *fortune*, either as a deity or a cause of action; and as positively asserted, that all the phænomena of the heavens, the alteration of the seasons, the eclipses of the planets, the return of day and night, are the effects of eternal and immutable laws, established at the beginning, in the very origin and creation of all things. ‘Whom,’ says Epicurus to Menæceus, — ‘do you believe to be more excellent than he who piously reveres the gods, who feels no dread of death, and rightly estimates the design of nature? Such a man does not, with the multitude, regard *chance* as a god, for he knows that God *can never act at random*, nor as a *contingent cause* of events; nor does he conceive that from any such power flows the good, or the evil, that attempers the real happiness of human life.’ p. 63.

Epicurus, also, taught that there were inferior deities (*Sesoi*); but he was far from identifying them with the mythic host of popular superstition, the lascivious and abandoned rabble of heathen fiction, whose existence he renounced with open abhorrence. He conceived them to be ‘orders of intelligences, possessed of superior powers to the human race; like the angels and archangels of the Christian system, immortal from their nature; created anterior to the formation of the world; endowed with far ampler faculties of enjoyment than mankind; formed of far purer materials, and existing in far happier abodes.’ After stating this article of the Epicurean creed, Mr. G. has the following striking passage.

' In deep abstraction from the world, and profound meditation on the mysteries of creation and providence, the venerable founder of the Epicurean sect maintained, that some knowledge might be acquired of the glorious figures, and the happiness of these immortal essences; and in proportion as we acquire this knowledge, and are consequently induced to imitate the purity and tranquility of life in which their happiness was conceived to consist, our own felicity would be increased and exalted. To such abstractions from the world, Epicureus therefore habitually resigned himself, and in such a kind of quietism consisted the whole of his religion. Incapable of developing the essence of the Supreme Godhead, he here contemplated the most perfect proofs of wisdom, his power, and his goodness; and fortified himself in the unqualified resignation to his will. On the advantages of this disinterested piety, and subjects connected with it, he wrote several treatises: Lucretius, in a variety of passages of the ensuing poem, is as urgent as Epicurus could possibly have been, in recommending the same. With respect to the popular religion, he asserts:

' No—it can ne'er be piety, to turn
To stocks and stones with deep-veil'd visage; light
O'er (on) every altar incense; o'er the dust
Fall prostrate, and with out-stretch'd arms invoke
Through every temple every god that reigns;
Soothe them with blood, and lavish vows on vows.
This rather term thou piety, to mark
With calm untrembling soul each scene ordain'd.'

It must, however, be added, that the Epicureans held the eternity of the unformed matter, on which, at a given point of duration, they believed the Almighty Former to have impressed those wise and efficient laws which, in their mutual and successive action, gave birth to the present mundane system. But, the worst part of this sentiment, they erred not more than any of the other gentile philosophers, all of whom appear to have regarded it, as an axiomatical truth, that 'out of nothing, nothing could ever be produced.' The Epicureans, moreover, disbelieved a future state. They had, avowedly, no hope after death; and made it a fundamental article of their system, that man should worship the Deity, 'induced by no hope, by no reward, but on account of his excellent Majesty and Supreme nature alone. But will not the enlightened Christian see, in this very doctrine of their school, something to pity, and something to admire, rather than an object of pure detestation? Ought not this fact to excite gratitude to the Adorable Redeemer, 'who hath brought life and immortality to light,' and hath fixed the bounds of our habitation amid the glories of his gospel, rather than a stern probation of those who never knew the blessing of this light, but 'sat in darkness and the shadow of death?'

In thus maintaining the cause of a heathen sect, and

rejecting the flagitious charges, which have so frequently been advanced against it, we are only actuated by a regard to correctness of opinion and the universal obligations of truth and justice. Notwithstanding we consider Epicurus and his adherents, as in no respect erring more widely, and in many instances, moral and physical, as thinking more truly, than any other party of the Grecian philosophers, yet we would be ever forward to avow our deep conviction of the apostolic apophthegm, 'The world by wisdom knew not God.' Among most of the philosophic sects, fragments of important truth are to be found; but these are so broken and so ill compacted together, so debased by unworthy admixture, and so polluted with vice, that they form an affecting object of compassion, and furnish a strong accession to the body of evidence for the extreme desirableness and necessity of a Divine Revelation. Valuable as were many doctrines of the philosophers, (especially the leading notions of the Epicureans and of the Stoics, though bitter opponents) the deceitfulness and corruption of the human heart are awfully sufficient to render those notions ineffectual, or to corrupt them into the food of pride, the excuse of sensuality, or the ground of daring impiety. Even the gospel of the grace of God is, by the depravity of man, turned into licentiousness.

In an interesting preface, Mr. G. gives a critical account of the principal editions and translations of his author, and furnishes us with a statement of his plan in the construction of the present work. He then introduces 'The Life of Lucretius,' occupying eighty four pages. In this piece of biography, he has largely descanted on the unprincipled political conflicts, and their desolating and cruel consequences, which agitated the Roman State, during that period of violence and terror. He has, also, introduced much literary history, a pretty extensive critique on the distinguished poem before us, and a sensible vindication of the poet and his philosophy from vulgar misrepresentation. The extracts, which we have already inserted, may be taken as a specimen of this part of the work. The last article of the prolegomena is an Appendix, in which, says the learned and diligent translator, 'I have given a comparative statement of the rival systems of philosophy that flourished in his own [Lucretius's] æra; have followed them, in their ebbs and flows, through succeeding generations, and identified their connexion with various theories of the present day.'

On corresponding pages to his version, Mr. G. has printed the Latin text of his author, closely following the Wakefield edition. This is a conveniency only to scholars. To others, it can be of no material benefit; while it increases the size and price of the work. Mr. Wakefield's edition is, indeed, become almost inaccessible, in consequence of the destruction of all the remaining

copies, by a fire at the printer's. But the first volume of the Leipsic edition of 1801, which contains the entire poem, more correctly and commodiously printed, may sufficiently supply its place, so far as the text alone is wanted.

In executing the task of translation, Mr. Good has stood upon an advantageous eminence. The very subject and character of the poem renders it more capable of transfusion into a modern idiom, than Epic and Tragic compositions, which have always the appropriate stamp of national manners. The exquisitely beautiful episodes and descriptions with which Lucretius judiciously enlivens his rugged and difficult theme, are almost invariably taken from the scenes of unchanging nature, and can be taken into the capacity of moving every feeling bosom only when the frame of nature meets its closing catastrophe. The essential constitution of the poem itself, the detail of phenomena, the exposition of recondite doctrines, and the process of labour and ratiocination, can certainly be expressed with much more facility and precision, in the rich phraseology of modern philosophy, than in a language, so unbending in its texture and entirely unprovided with a scientific nomenclature, as the Latin tongue in the days of Lucretius. Both he and his great contemporary Cicero, felt and strongly lamented this difficulty.

Besides these advantages inherent in his original, Mr. Good possesses others of no little weight, on his own side: a mind stored with philological treasures, an acquaintance with the theories and discoveries of ancient and modern physics, a happy versatility of genius, and poetical talents which have been already encouraged by the favourable voice of the public. We add, with pleasure, the professed attachment to revealed religion, from which Mr. G. never shrinks; though we lament that his attachment seems not to include those sublime peculiarities of the Christian system, which are as exalting to the faith, and as purifying to the soul, of the humble believer, as they are marked with the brightest glories of the King eternal, immortal, and invisible.

Upon the whole, therefore, we acknowledge our opinion, that there is not any classical poem more favourable for translation than that of Lucretius; and that a more competent translator could scarcely be found than the author of the work before us.

(To be concluded in our next Number.)

Art. V. *A Dissertation on the Prophecies that have been fulfilled, are now fulfilling, and will hereafter be fulfilled, relative to the great period of 1260 Years; the Papal and Mahomedan Apostacies; the tyrannical Reign of Antichrist, or the Infidei Power, and the Restoration of the Jews.* By George Stanley Faber, B. D. Vicar of Stockton upon Tees. 2 vols. pp. 820, Price 16s. Rivingtons, London, 1806.

THE idea of seeing into futurity, implies such a degree of mental power, as strongly interests the feelings of human nature. Hence the prophecies of Sacred Scripture are exceedingly gratifying to ardent minds, and rouse them to a degree of energy rarely found in the ordinary walks of literature. In seasons of peculiar interest, where events of unparalleled magnitude are passing before their eyes, this is peculiarly observable; and they imagine that they see, in the sacred records, the history of what is transacting on the theatre of the world. Accordingly, the present time, which is a time of wonders, has been unusually fertile in expositors of the prophets. A greater number of biblical students, and of others who are scarcely entitled to that appellation, have lately presented the literary public with explanations of unfulfilled, fulfilling, and just-about-to-be-fulfilled, predictions of sacred Scripture, than have appeared for many centuries before.

Among the rest, Mr. Faber, a gentleman known by former respectable publications, has ushered two volumes into the world, in which he takes a wide range of discussion, and presents us with his views of the most important prophecies which are now accomplishing, and which remain to be accomplished before the promised Millennium.

Mr. F. begins his work with a general outline of his plan, and of his system of events predicted. A very useful chapter succeeds, on the symbolical language of the prophetic writings, in which the reader will find a variety of judicious and profitable remarks. As to that which follows, on the Scriptural expressions, "the latter days, the last days, and the time of the end," we cannot say so much in its favour. After these preliminary preparations, Mr. F. proceeds to the interpretation of the chief prophecies both of the Old and New Testament, which relate to the fates and fortunes of the Christian church.

Instead of following our author through his two volumes, we shall rather set before our readers the peculiarities of his system, and those parts which may in some measure be said to be new, at least in their application.

The church of Rome he considers as the great apostacy from the faith of Christ, and the subject of prophecy, both in the writings of Daniel, and in the Revelation of St. John. The following is his account of its rise, progress, and termination.

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The church of Rome he considers as the great apostacy from the faith of Christ, and the subject of prophecy, both in the writings of Daniel, and in the Revelation of St. John. The following is his account of its rise, progress, and termination.

' The Papal horn arose at the precise time when Daniel predicted that it should arise, namely while the Roman empire was falling asunder, and while ten independent kingdoms were springing out of its ruins. It arose gradually and almost imperceptibly among and behind the ten horns of the fourth beast; three of which were successively eradicated before it, and by their fall, gave it an opportunity of becoming a temporal, not less than a spiritual power. For some time after its rise, it was only an ecclesiastical kingdom; but that kingdom though small at first, continued perpetually to increase in size, till in the year 606, when the Pope was declared Bishop of bishops, and supreme head of the Catholic Church, it became a mighty ecclesiastical empire. At this era, which is the proper date of the 1260 years, and the epoch when the old pagan Roman beast which had been *mortally* wounded by the word of the Spirit under his sixth head, *revived under the same sixth head*, by setting up a spiritual tyrant in the church, and by *relapsing* into idolatry, St. John first introduces upon the stage, the power which Daniel symbolizes by the little horn of the fourth beast. That power however was now become an universal empire, instead of being, what it had hitherto been, a limited ecclesiastical kingdom. Hence the Apostle instead of representing the ten horned beast describes him as attended by a second beast, whose character precisely answers to that of the little horn. By the instigation of this corrupt spiritual power, the ten horned beast, or the secular Roman empire, wages war with the Saints during the period of 1260 days, through the instrumentality either of his last head or his ten horns.

The Mahometan religion, he asserts to be the subject of prophecy in Daniel's vision of the ram and the he goat; and to be represented by the little horn, of which a particular account is given, ch. 8, 9—14, and likewise in the book of the Revelation. His sentiments on this head are expressed in the following quotation.

' The Mohammedan horn arose in the same year that the Papal horn became an universal spiritual empire. Coming out of the four ruined Greek kingdoms of the Macedonian he-goat, it soon, agreeably to the prophecy, waxed exceeding great toward the South, and toward the East, and toward the pleasant land. In the course of its progress it cast down many of the symbolical stars, or Christian pastors, to the ground; took away the daily sacrifice of praise and thanksgiving; polluted the spiritual sanctuary by its desolating transgression; and presumed to magnify itself against even the Prince of princes. As for its character, it was notorious for trampling upon the truth; for prospering in a wonderful manner; for making its appearance exactly when the transgressors were come to the full, by publicly re-establishing idolatry; for teaching dark sentences; for being mighty, not through its own unaided power; for exterminating its opponents with the utmost barbarity; for persecuting with peculiar violence the people of the Holy Ones; for advancing itself by craft; and for destroying many while in a state of negligent security.

' In the Apocalypse, a more full account is given of the agents by whom this apostate religion should be propagated. A fallen star open

the bottomless pit, and lets out the destroying king of the locusts. These locusts are permitted to continue their ravages during the space of five prophetic months, or 150 years; which is found from history to be the precise period allotted to the continuation of the Saracenic incursions. The locusts are succeeded by an immense body of horsemen under four leaders from the bank of the Euphrates; whose commission is limited to an hour and a day, and a month and a year, or 691 years and 15 days, and who are empowered to kill a third part of men as the Roman empire, which their predecessors the Saracenic locusts had only been permitted to torment. History accordingly teaches us, that the Saracens were succeeded by Turks, who came under four leaders from the banks of the Euphrates; whose armies consisted almost entirely of cavalry, whose career of conquest exactly continued 391 years; and who subverted the Constantinopolitan empire, which the Saracens, secretly as they harrassed it, had never been able to effect. The Mohammedan horn itself or the religion of Mohammed is to continue to the end of 2200 years from the invasion of Asia by Alexander the great; which is found to bring us down exactly to the year 1866, and thus to allow precisely 1260 years for the duration of Mohammedism, reckoning from its commencement in the year 606.

But the most novel part of this prophetic system, is the *Infidel King*, the Antichrist of the New Testament, whom Mr. Faber conceives to be predicted by Daniel, in chap. ii. from the 36th verse to the end. He finds also a particular account of him in the Apocalypse. Here is an abstract of his sentiments on this subject, and in his own words.

'After the era of the Reformation, and in the last days of Atheism and insubordination, the infidel king, according to the sure word of prophecy, was destined to arise; that Antichrist, who was alike to deny both the Father and the Son; that audacious tyrant, who should magnify himself above every God, who should speak marvellous things against the God of gods, who should neither regard the God of his fathers, nor the desire of women, who should nevertheless honour a foreign God, and acknowledge God's protectors, and who should be allowed to prosper till the indignation be accomplished.

'As the contemporary rise and progress of popery and mahomedism is described in the Apocalypse under the two first woe-trumpets, so the appearance of the great Antichrist is announced by the third. His full developement however is to be immediately preceded by the last event of the second woe trumpet, a tremendous earthquake, by which a tenth part of the great Latin city is to be overthrown. This last woe, which extends to the very termination of the 1260 years, introduces the period of the harvest, and will conclude with the period of the vintage.'

Such is Mr. F's scheme of prophecy. Our remarks upon it, cannot extend to the length which it requires, nor enter into its minuter parts: a few, however, of a general nature, we feel it our duty to suggest.

Mr. F's attempt to prove that the name of antichrist is not

applicable to the church of Rome, but must be restricted to the *Infidel King*, entirely fails of success. If we consider the reason of the thing,—what opposition to the pure religion of Jesus Christ was ever made, or is now made by any individual or body of men, that deserves to be named in the same day with the Romish church? whose systematic efforts have for a long succession of ages been uniformly directed against it, and who has employed for its destruction every carnal and spiritual weapon which her hands could possibly reach, or forge, or wield. Nor will the description of antichrist in the New Testament prove more favourable to Mr. F's. wishes. If there have been, as is asserted, many antichrists, all the rest have been but pigmies. The corporation of Rome has been the Goliath who has defied, and attempted to destroy, the church of the living God.

Although we may admire the ingenuity with which Mr. F. applies to Mahomet and the votaries of the Koran, what is said of the little horn which sprung from one of the four notable horns of the He-goat, we do not feel the force of his reasoning, nor perceive the propriety of his interpretation. There is nothing improbable in his hypothesis that the æra of Mahomet and the Man of Sin was the same, and that as Mahomet retired to the cave of Hera on the same year in which Pope Boniface received from Phocas the title of universal Bishop, both may be considered as beginning and coming to an end at the same time. But it must be allowed, that the prophecy scarcely deigns to notice the Mahometan system of religion. The Mahometan armies, as affecting, by their conquests, the fortunes of the Christian church, are particularly mentioned; but their faith like the reveries of pagan idolatry, is entirely passed over; and all the religious systems, but that of the Gospel, are regarded as heaps of absurdities and falsehoods to be swept away by the besom of destruction, to make room for the chariot of the Redeemer, and the triumphs of his cross.

With respect to the *Infidel King*, who may be considered as a hero or being of our author's own creation, we really do not know where to find him. Viewing things as they are, we see Christianity in one form or another established in every country in Europe. Whatever might have been Buonaparte's creed before he attained the supreme power, as soon as he reached that dignity he established the Christian religion in France, in the different forms in which it was professed. And whatever his private sentiments may be, he professes himself a votary of the church of Rome. Nor, indeed, is the personal religion of the man a thing of consequence in the extensive view of prophecy. The great matter is, what religion the ruler professes, and what religion he cherishes protects or establishes, by his authority. Keeping this in view, and it is certainly the object which we should

place before our eyes, Mr. Faber's Infidel King becomes a non-entity, and his mushroom creation is annihilated.

The mad outrages of some of the actors of the first years of the French republic, while they were drunk with enthusiasm, rage, and terror, present us with marks of ignorant but determined hostility to the christian religion. But as the intoxication subsided, their derangement abated; and they began to return to their senses before the republican form of government under the auspices of the Directory came to a termination. By the time that the present ruler returned to France, and assumed the reins of the consular government, the mass of the people was become weary of the infidel absurdities. Public worship in its ancient Romish forms was set up in every part of the country; and one of his early cares was to establish it by the public authority of the Concordat, and to fasten it by public sanctions. Where then is Mr. F.'s boasted system? It has vanished "like the baseless fabric of a vision, and has left not a wreck behind."

In common with his fellow labourers Galloway and Kett, whom Mr. F. sometimes applauds, and sometimes condemns, he sustains a material injury from the too forcible impression of events which were passing in rapid succession before him. The French revolution overpowers and confounds him. It is the stupendous blaze which dazzles him continually; which confuses his sight with unreal images, discolouring and obscuring every object he examines. He conceives that the Holy Spirit, who inspired the ancient prophets, considered it as not less important than he does himself; and accordingly he crowds into it no small portion of the Apocalyptic predictions. The great earthquake in Nov. 11, is the revolution in 1789. The third woe took place on the 12th Aug. 1792, "when the reign of Gallic liberty and equality commenced." The first vial was poured out on the 26th Aug. when a profession, he says, was made of atheism by a law: the sore which broke out, was the spreading of atheism and infidelity through Europe. The second vial was poured out in the beginning of Sept. in the same year, when the massacres in Paris, afterwards extending into the provinces, converted the country into a slaughter-house. The pouring out of the third vial was accomplished by the victories and conquests of the French in Germany, Italy, Spain, Switzerland and Holland. The fourth vial too has been poured out, and has found its accomplishment in the military government of France, which he informs us is to continue till the time of the vintage, mentioned in Rev. 14th. The harvest began with the French revolution: the vintage is to be at the end of the 1260 days.

Such is our author's system; but we own it carries with it scarcely the appearance of probability. That the French Revolution was an event of singular magnitude, must be obvious to every man of common observation and judgement. Its influence and effects are in a course of operation, not only in France, but through a considerable part of the civilized world; and to form a just estimate of it, will be more properly the task of a succeeding age. But in expounding the prophecies, the writer must consider that the Holy Spirit of God is not giving us an anticipated history of the world as connected with the church of Christ, and of political events, as they exert an influence on its fortunes, whether in a way of injury or benefit. The conquests of Zengis Khan and Timur were far more extensive than those of the French: and they sometimes in the course of their dreadful warfare destroyed more of the harmless and unresisting inhabitants in a month, than have perished by revolutionary convulsions in France since the year 1789. But the spirit of prophecy has not deigned to notice either of these Tatar Sec-taries. A sober and judicious interpreter of the Revelation will therefore weigh maturely in his mind, how far the cause of pure and undefiled religion has been injured or promoted by the French revolution. The frantic opinions and actions of many of the leading men, and many of their subaltern agents were but the things of a day: their duration together did not exceed three years: Christianity has again been established, and at this day there is perhaps not one congregation of infidels in the French empire. The question therefore is, what relation does the whole course of these astonishing events maintain in respect to the Christian church and the pure religion of Jesus?

Before the revolution, popery was the sole established system, which allowed no other. Protestants had no existence as a religious body for more than a century. The law knew them not but to drag them to punishment. Under the last king they again received a civil existence: their baptisms and their marriages were allowed to be valid, for the civil purposes of legitimacy and inheritance; but religious privileges they had none. By the revolution they received the protection of the state in the worship of God, and the exercise of their religion. Swarms of infidels had been generated from the corrupt mass of popery, and crawled forth at the revolution, and appeared in every public place. But a still greater number of *nothing-at-all* people, when they found the majority of the popish clergy hostile to their favourite new order of things, became violently hostile to the religion of the priests, and treated them and their friends with the greatest cruelty. Some fierce persecuting infidels for religion's sake, it appears there were in many parts of France; but the great mass of suffering by the clergy and their adhe-

rents was not on a religious, it was solely on a political account; it was for their real and supposed dislike to the principles of the revolution. After the reign of terror had ceased, and the revolutionary mania had begun to subside, the people gradually returned to their old habits, and the worship of God was again celebrated in its ancient forms. In proof of this we are assured that the protestant church at Paris continued the exercise of public worship during the whole of the revolution, with the exception of an interval of not many weeks at one particular time. The present ruler, when First Consul, framed the Concordat, and established the Christian religion in the three different forms professed by the people, the Romish, the Lutheran, and the Calvinistic; the ministers of which have all a salary paid them by the state; and the Calvinists and Lutherans, as having families, in a larger proportion than the popish parish priests, who have none. Such is the ecclesiastical state of France. What it will be in future, we pretend not to divine; and what were the designs of the rulers we are not concerned to state. But viewing it as it is, we wish our readers candidly to estimate the probability of Mr. F.'s interpretation of prophecy on this subject. We are sorry that want of room compels us to break off the discussion.

The abusive language which Mr. F. indulges on this topic, is so gross, that it must disgust every liberal reader. A gentleman when angry should still express his anger like a gentleman, and not like a coal-heaver. We are sorry to find that our author occasionally forgot this maxim when he wrote his book. We beg the favour of him to remember, 'that the wrath of man worketh not the righteousness of God;' and we recommend to his imitation the conduct of Michael the archangel, who, 'when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation.' We do not assent to the opinion of the merry, rather than wise, interpreter, who told his audience as a reason, that Michael knew the devil would be more than a match for him at that; but he abstained from railing, because it was not suitable to the dignity and purity of a minister of God. Politics in such a work as Mr. F.'s are certainly out of place. Who would expect to find here a defence of a standing army being kept up in England? We have no doubt but our rulers will settle that matter as it should be: but surely it lay very far out of Mr. F.'s way; and we should as soon have looked for directions to make sausages or fry tripe.

We had almost forgotten to mention a circumstance, which we should not forget, as it is greatly to the honour of our country; namely, that we are the people spoken of by the prophet Isaiah in his eighteenth chapter, as shadowing with wings beyond the

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We had almost forgotten to mention a circumstance, which we should not forget, as it is greatly to the honour of our country; namely, that we are the people spoken of by the prophet Isaiah in his eighteenth chapter, as shadowing with wings beyond the

rivers of Ethiopia, who are to employ our navy to carry back the Jews into their own land, in spite of the Emperor of France, and all the opposition of the great nation. And sixty years hence, when the infidel king the French Emperor and his allies go to fight against them, they are to be overthrown between the two seas, their empire to fall, the world to be delivered from their thralldom, and the Millenium to begin. We prefer Mr. Meyer's interpretation to this, for he promises the same thing in four years: and then we shall have peace and quietness.—We are sorry however to say, this is a mere conjecture without any solid foundation to support it. Besides, how is it to produce the Millenium? It is not by contest and slaughter that the kingdom of Christ is to be established. These may remove hindrances out of the way, and give facilities for the preaching of the Gospel. When they have done that, they have done all to which they are adequate. The work is to be performed by the preaching of the gospel. If every Frenchman upon earth were annihilated, would that make Christians of the survivors? would it open Spain, Italy, Austria, Turkey, to the gospel? It would not have any such tendency; and yet unless they be opened the Millenium can never commence. We cannot express the astonishment we feel, that this should have entirely escaped Mr. Faber's observation. We are likewise at a loss to know, why he dissuades his readers and all others from treating of the Millenium, and explaining its nature, &c. Like the events which Mr. F. has expounded and ascertained, it is the subject of prophecy; and why a student of the sacred scriptures should not explain what the scriptures say of that period, as well as of preceding events and predictions, we have yet to learn.

Had Mr. F. studied with accuracy the writings of the old expositors, Vitringa, De Launay under the feigned name of Jonas, Le Buy, and Daubuz, we think he would have reaped great advantage from their labours; and we cannot help considering them as men far superior, in biblical criticism, &c. to those whom he spends much of his time in opposing and confuting. We likewise think Mr. F. is by much too diffuse; and that every thing valuable in his work might have been comprized in one volume. Why is he so busy in overturning the opinions of others, and some of them men by no means celebrated in the line of prophetic erudition? A book, which from its subject would have been exceedingly interesting, is hereby rendered dull and tedious; and it requires some fortitude and perseverance to read it through. Writers should reverence the public, and when they appear before its tribunal, should leave nothing in their power undone, whether in respect to sentiments, language, or method, that may entitle them to the approbation and gratitude of the wise and good.

Although, on the points already discussed, we differ from Mr. Faber, and think his system untenable, we thank him at the same time for the many valuable observations and remarks contained in his dissertation.

Art. VI. *A Letter to the Rev. James Ogilvie, D. D.* occasioned by some Passages in the Rev. G. S. Faber's Dissertation on the Prophecies. By the Rev. E. W. Whitaker, Rector of St. Mildred's, Canterbury. pp. 90. Price 2s. 6d. Rivingtons. 1806.

MR. FABER, in his dissertation on the prophecies, very frequently attacks Mr. W.'s exposition of the revelation, and exposes, what he conceives, the injudicious application of divine predictions to events, to which they have no reference. Mr. W. considers the charges as unjust, and defends his own interpretations, in many respects, with success. He likewise accuses Mr. F.'s system of absurdities and contradictions, which in some instances it will be difficult for the latter to disprove. He concludes with a farther confirmation of his own system, that the man of sin, the antichrist, the great enemy of the Gospel, is the church of Rome. In the course of the defence, we meet with the following curious and striking remark.

'The house of Bourbon, having, after the apostacy of Henry IV., become in the reigns of his descendants, Louis XIV. and Louis XV. bitter persecutors of the Protestants; and it being customary in the persecutions carried on under the authority of their edicts, when any protestant (and chiefly a minister) died for his religion, to appoint a great number of drums to beat aloud, and without intermission, to prevent any thing he might say from being heard by the people; this very practice was in our days repeated, when at the execution of their descendant, Louis XVI., that execrable wretch Santerre, ordered the drums to strike up, as soon as the King was going to address the people; and thus, it is said, prevented the success of a plan then ripe for his deliverance.'

One charge which Mr. W. brings against Mr. F. can never, we think, be too seriously and carefully regarded; namely, that to apply the prophecies in a fanciful manner, has a tendency to expose the sacred scriptures to the derision of the infidel, and the contempt of the profane. Most earnestly do we wish that every expositor of the prophetic writings would keep this remark continually in view.

Art. VII. *Geographical Delineations, or a compendious View of the natural and political State of all parts of the Globe.* By J. Aikin, M. D. in two volumes, 8vo. price 12s. London, Johnson, 1806.

TO explore the narrow space which encircles us, is one of the earliest desires of human nature; and from infancy to man-

hood, the house, the garden, the town, the country, in which we reside, become successively the objects of our inquiry; till at length, expanding our researches, we investigate the extent and diversity of the globe we inhabit; and mounting aloft, amidst the multitude of worlds that roll around us, we soon are taught to drop all human knowledge, in the adoration of that Being by whose omnipotence the universe was formed, and by whose wisdom it is maintained and directed.

Though the kindred science of astronomy presents objects of the highest interest, and the greatest sublimity, yet it is neither of such general utility as geographical studies, nor does it yield instruction in such various forms of amusement. One of the peculiar features of advantage which the latter science possesses, is the wide field of intellectual acquirement it opens to the view of the young student. For a complete knowledge of it, astronomy and geometry are indispensable; cosmography and topography are integral parts of it; mineralogy, zoology, and every branch of natural history, are necessary auxiliaries; and religion, history, antiquities, commerce, agriculture, and above all, statistics, come successively in review, in the comprehensive pursuit. It is likewise a science that is most appropriately fostered and encouraged, in an age of maritime enterprize, and by a nation of established naval renown, of extended colonial possession, and of unparalleled commercial opulence;—by a people, whose station in Europe is preeminent in nearly every respect, whose merchants are territorial lords of a rich and potent empire in Asia, whose colonies in North America stretch to the limits of European knowledge, whose recent settlements in the opposite hemisphere afford the promise of future civilization and power on the coasts of the southern Pacific, and whose flag is seen on every shore, and on every sea. Knowledge of this kind cannot therefore be too much disseminated among us, and every vehicle for its conveyance to our youth, deserves attention and encouragement.

The author of the work now before us, does not profess to supersede, by his performance, either the elementary books, or the more complete systems, of geography; the problems and details of which are not so often called forth into practical use, as the lighter recollections that are delineated in these volumes. To those who are educated for a naval, a military, or a mercantile life, a more full acquaintance with geography and all its branches, than can be acquired by this work, will be found necessary; but, in the words of the preface, ‘young persons, of both sexes, at the period of finishing their education, may peruse it with advantage, as a summary of what is most important to be remembered relative to the topics treated of; and it may afford compendious information,

to those of maturer years, who are destitute of time and opportunity for copious research."

Dr. Aikin has acquitted himself, in this undertaking, with general ability and accuracy; and we have particularly to praise the ease and ingenuity with which he has modified the incongruous styles of the various authorities, from which he had necessarily to compile this book, into one nearly uniform and distinct diction. As a fair specimen, we extract the account of Hungary, with Transylvania, and the neighbouring provinces, countries less generally known than most other parts of Europe.

'This tract of country, though composing a part of the Austrian dominions, possesses sufficient geographical distinction to claim notice as a separate division of Europe. The local circumstances have for many ages given to the greater part of it an uniform independent existence in the catalogue of nations. The exterior parts, indeed, have alternately fallen under the dominion of different masters; but a christian kingdom bordering upon a mahometan one, and strongly discriminated from it by perpetual hostility and contrasted manners, has subsisted through all the periods of modern history under the name of the Hungarian.

'The boundaries of Hungary and its annexed provinces are, to the north and east, the great Carpathian chain of mountains, stretching from the borders of Moravia to the confines of Transylvania and Moldavia: from that point a branch descends in a southwesterly direction separating the rest of Transylvania and the Bannat of Temeswar from Walachia. This almost reaches the Danube, which river becomes its southern boundary till it is joined by the Save near Belgrade. The Save then separates the Austrian from the Turkish territory almost to the bounds of Croatia. Ridges of mountains and indistinct lines form the western limit, dividing Croatia and Hungary from the German provinces of Austria, up to the confines of Moravia.

'The country thus circumscribed lies chiefly between the 45th and 49th degrees of N. latitude: its extent from east to west is more considerable. The districts of which it is composed are, the kingdom of Hungary, occupying all the northern and the principal part, Transylvania on the east; and Croatia, Slavonia, and the Bannat on the south.

'The general character of this portion of Europe is that of a low and level country, as might be inferred from the number of rivers which took their course through it. The Carpathian or Crapach mountains, however, which form its grand northern barrier, imprint upon all the tract called Upper Hungary, a hilly, and in some parts an alpine character; which is also extended to the greater part of Transylvania. Branches from this ridge run southwards in several parts, usually accompanied with mineral treasures, which will in the sequel be particularised.

'The great river Danube is one of the leading features of this country, to all the waters of which it *gives a discharge*. It enters Hungary a little to the east of Vienna, and soon washes the walls of Presburg its modern, and of Buda its ancient capital. Somewhat above the latter city it turns short to the south, and penetrates quite through Hungary to the borders of Slavonia. Then, compelled to a new direction by the influx of the Drave, coming from Carinthia, it turns again to the east.

The junction of the Theiss, which crosses all Hungary from the north, again gives it a southern direction; but the Save, coming in soon after from the west, renews its eastern course, which it holds till it enters the Turkish dominions.

‘Hungary has two considerable lakes; the Platensee, and the Neusidler, both on its western side, south of the Danube. They are accompanied with morasses and marshes, which are also frequent in the tracts of the great rivers.

‘In climate, Hungary approaches to the southern countries of Europe, although its inland situation exposes it to severe cold in the winter, by which its rivers are often frozen up. Its summer heats are very considerable, and often productive of those diseases which so generally attend high degrees of warmth, accompanied with the effluvia of marshes and stagnant waters. All the rivers, except the Danube, are said to become fetid in the hot season.

‘Hungary abounds in pastures, which are accounted poor, probably through overstocking or neglect; for the soil can scarcely fail of being rich in a country so well watered. The abundance of its products, indeed, proves that there can be no defect of natural fertility. The hills in Upper Hungary, sheltered to the north by the Carpathian ridge, are favourable to the growth of vines. The wine made in the district about Tokay is of high repute for richness and strength, and is reserved for the luxury of the superior classes throughout Europe. Other parts of Hungary, as well as Transylvania and Croatia, are also productive of wine. The neglect of agriculture has left large tracts overspread with wood, which are stocked with wild animals of various species. The spacious pastures feed numerous herds of horned cattle. Horses are reared in great numbers; but for want of due attention the breed is small. The sheep have generally long spiral horns and hairy fleeces. The rivers abound in fish of the large kinds.

‘Thus plentifully supplied as these countries are with the wealth of the surface of the earth, they also largely share in the riches contained in its bowels. The mines of the northern part of Hungary and Transylvania are the most considerable of the Austrian dominions. At Kremnitz are mines of gold and silver. Shemnitz has valuable mines of the latter metal; and the whole circumjacent country is mineral, yielding copper, antimony, coal, salt, and alum. That beautiful gem, the true opal, is a peculiar product of this part of Hungary, and is found in no other country. The mines of Nayag in Transylvania are rich in gold, together with various other metals. Gold is found in several other parts of that province; and valuable minerals of different kinds accompany the branches which descend from the Carpathian chain into the Bannat. In copper, Hungary and its provinces are accounted richer than any other European country. Its iron mines are inexhaustible; and it would be capable of supplying all the Austrian empire with salt, were it not too distant for carriage. Mineral waters, the usual attendants on metallic ores, are frequent in Hungary. The art of mining and the processes belonging to metals are conducted with much intelligence in these countries; and a mineralogical school, inferior only to that of Freyberg in Saxony, is established at Shemnitz.

‘The people inhabiting Hungary and the connected provinces are various in their derivation and language. The original Hungarians des-

ended from the ancient Magiars or Ugurs, chiefly inhabit the flat country, and are averse to residence in towns: they speak a dialect approaching to the Finnish. The most numerous are the people of Slavonian blood and language, who are divided into different tribes and dialects under the several names of Slaves, Slowacks, Rascians, and Croats. The Germans and Transylvanians at the foot of the Carpathian mountains were colonists introduced for the purpose of working the mines. They retain the German language, and generally profess the Lutheran religion. The commerce of the country is chiefly in the hands of Rascians, Greeks and Jews, the latter (last) of whom are numerous. The national farms are mostly held by Armenians, who also are the keepers of inns and coffee-houses. A number of Zigeuner* or gipsies wander about the country in their usual disorderly mode of living. A remarkable species of population is that of a line of husbandmen on the frontier from the Save to the Danube, regimented and trained to arms, who form a kind of living barrier against inroads from the border banditti under the Turkish dominion.

The Hungarians of Slavonian race are a martial and spirited people, inured to war by their proximity to a national foe, and accustomed to the assertion of their national privileges against the tyranny and usurpation of their Austrian sovereigns. The government is a monarchy, formerly elective, like that of Poland, but now hereditary in the house of Austria. The states of the kingdom are a kind of aristocratic senate, constitutionally possessed of considerable powers, but ill secured from the force or influence of the monarch. The nobility are very numerous, and possessed all the oppressive authority over the peasantry common to the feudal countries, till it was abridged by the late emperors Joseph and Leopold. The established religion of Hungary is the Roman catholic; but the members of the Greek and Lutheran churches are numerous, and enjoy a toleration. Great numbers of the Hungarian gentry serve in the Austrian army, and form the most esteemed part of the cavalry. The Croats and other borderers are well known as the irregular troops and pillagers in that service.

The present capital of Hungary is Presburg or Posen, a city of small magnitude, finely situated on the Danube. Buda or Offen the ancient capital, is larger and more populous than Presburg, if Pest, on the opposite bank of the Danube, be included. The latter place is the seat of the only university in Hungary. Several other towns, indeed, possess public schools or colleges; but instruction is in a low state in this country, and its literary reputation is small. The mining towns Kremnitz and Shemnitz are visited by curious travellers, on account of the employment of the inhabitants. Hermanstadt, the capital of Transylvania, is the chief seat of the Saxon colony of that province.

* The Zigeuner are probably the Sigynæ of Herodotus, (Terpsichore § 9.) who, in his time, were the only tribe known to inhabit the vast country North of the Danube, which includes part of Hungary: If so, they have perhaps become wanderers in consequence of being harrassed by the Slavonians and the Ugurs, or present Hungarians. In Herodotus's time they reported themselves to be a colony of Medes. It is said that their genuine language is a dialect of the Shanscreet. *Rev.*

'The population of Hungary and its dependencies is estimated at upwards of 7,700,000.' Vol. i. pp. 101—110.

The account of Hungary concludes with a general review of the Austrian powers and dominions, at the time the author composed for the press; but, though his ink is scarcely dry, such have been the political changes, in the situation of that empire in the last few months, that the picture is no longer recognisable in the curtailed possessions of that once flourishing sovereignty. This observation will apply in numerous other instances; for such is now the strange situation of affairs on the continent of Europe, that it is impossible to conjecture one day, what monarchs are to be dethroned, what kings are to be created, or what spoliated countries are to be parcelled out, on the next.

We have to notice some omissions and inaccuracies, which the author will have an opportunity, we trust, of supplying and correcting in a subsequent edition.

- It is improperly said, in the general account of Europe, that the Bay of Biscay 'interposes itself between France and Spain. It should have been said, washes the coasts of both countries.

Amongst the islands of Denmark, the large island of *Bornholm* is entirely omitted, and we think too that the towns of *Drontheim* in Norway, and *Flensburg* in Sleswick, were deserving of notice on account of their commercial consequence.

Dr. Aikin is wrong in stating, which he does in two places, that the inconsiderable stream, which, in Holland, retains the name of Rhine, enters the sea near Leyden; it is swallowed up in the sandhills near that city, and never reaches the ocean.

In the article of Germany, no mention is made of the country of *Baden*, formerly a margraviate, but now erected into a kingdom; nor is either of the Imperial cities *Cologne*, *Augsburg*, or *Ulm* once mentioned.

A mistake likewise occurs in the account of Holland, where the *Zuyder Zee* is stated to occupy the place of a large tract of land, the Batavian isle of the Romans. The *Batavorum insula* was the tract of land now called *Betuwe*, situated between the rivers *Lech*, *Maes*, and *Waal*, by which it is constituted an island; and the *Zuyder Zee* is an enlargement of a lake of small dimensions, which is mentioned under the name of *Flevo* in the old chronicles of Holland.

The city of *Mechelen*, famous for its manufactories of lace, an archbishopric, and once a province of itself, is not taken notice of in speaking of the Catholic Netherlands; and it is remarkable, that our two archbishoprics, *Canterbury* and *York* are not mentioned in the account of Great Britain.

Nova Zembla, an appendage to Asiatic Russia, has been passed over, as have the *Andaman* and *Nicobar Islands* in the bay of Bengal.

We should not have thought the country of *Dar-Fur*, worthy of a separate section; for though we are more particularly acquainted with this kingdom, through the researches of Mr. Browne, it does not appear to be a state either of much extent, or of considerable importance, being on the contrary inferior to many other in the interior of Africa, but which are less known to Europeans.

In vol. II. p. 221, *False-bay*, near the Cape of Good Hope, is erroneously called *Simon's-bay*, which is the name of only a roadstead, in False-bay. The colony of *Sierra Leone* is also said to be abandoned, which is not the case; the author we suppose alluded to the settlement attempted in 1793 on a similar plan, at *Bulama*, at the mouth of Rio Grande, which did not succeed.

Amongst the African islands, those of *St. Thomas*, *Fernando Po*, and *Annobon*, possessed by the Portuguese, in the gulph of Guinea, have not been noticed; and of the West India islands, those of *Barbuda*, *Tobago*, *St. Lucia*, *St. Martin's*, have also escaped attention.

Dr. Aikin's punctuation is, in many places, defective; in the extract we have given, more than one paragraph will be found curtailed of its due proportion of commas. We recommend him likewise to revise the passage, page 17 in vol. I, where it is said, the species of rat, called the leming 'issues in innumerable armies, devouring every thing before *them*, till *their* course is stopped by the sea,' which is involved, if not ungrammatical. In page 336 of the same volume, the term, "*one of these ports*," applied to Trebisonde, seems to refer to the immediate antecedent, '*the Russian ports*,' while it is meant to relate to the general expression in the same paragraph, '*the ports on the Black sea*;' for Trebisonde is not a Russian port. Page 40 of vol. II. requires also emendation in the following passage; '*vast bodies of cavalry, which are brought into the field by the native armies*,' instead of by the native powers.

We have been more particular in our attention to these minutiae, as the geographical delineations are likely to be found in most schools, parlour windows, and juvenile libraries.

Art. VIII. *Surgical Observations*, Part the Second: containing an Account of the Disorders of the Health in General, and of the Digestive Organs in Particular, which accompany local Diseases, and obstruct their Cure: Observations on Diseases of the Urethra, particularly of that Part which is surrounded by the Prostrate Gland: and, Observations relative to the Treatment of One Species of the *Nævi Materni*. By John Abernethy, F. R. S. &c. &c. 8vo. pp. 250. Price 6s. Longman and Co. 1806.

THE division of labour in any department of science, appears to bear a constant relation to the state of our acquaintance

with it. In nearly all cases, it is the most important means, as well as the invariable consequence, of improvement. With respect to the healing art, the most important division separates diseases into two classes: under that of Medicine are comprized such disorders, as depend on the general state of the system or on the deranged functions of some internal part, and as yield only to the operations of medicine; those, on the contrary, which are local, and generally removable by external means, are included under the head of Surgery. These two, which of course exclude Pharmacy, are often practically subdivided by the peculiar taste or talent of respective practitioners. It would indeed be amusing to examine, into how many different hands the various employments are now assigned, which the celebrated 'Parish Clerk,' as Pope assures us, discharged without any coadjutor.

By such divisions, however, the judgement and skill of individuals are most usefully increased; and medical science in general, derives large additions of information, from the results which their attention, thus concentrated, enables them severally to communicate. Yet it would be absurd to suppose, that a practitioner, who devoted himself to one branch of the profession, could never devise an improvement, or develope a fact, in another; and still more absurd to deny him the right of imparting to the world, discoveries which his peculiar talents or circumstances had placed exclusively within his own observation. Some original and important information, however, we naturally expect, when a man of Mr. Abernethy's celebrity, in the surgical department, presents the public with his remarks, on subjects which are usually referred to the medical; and we state, with pleasure, that his work fully answers the expectation it excited.

Mr. Abernethy justly observes, that the attention of the physician and surgeon has been too exclusively directed to those diseases, which custom has allotted to their care. So much so has this been the case, that except in Mr. John Hunter's celebrated work on the blood, inflammation, &c., no satisfactory observations have been published, either on the general affections of the system dependent on local disease, or on the changes which local diseases undergo from the reciprocal operation of disorders of the general system.

Considerable injury of particular parts is frequently succeeded by a correspondent derangement of the whole constitution; and this has been considered by Mr. Hunter as the result of universal sympathy. This consent of the whole constitution, with the injured parts, is manifested by the disturbance of the function of different organs in different cases; the difference appearing to depend either on predisposition, or on some unknown state of the nervous system. Hence fever, if the sanguiferous system is disturbed; vigilance or delirium, if the nervous system is chiefly

affected; and convulsions and tetanus, if the disorder more particularly affects the muscular system. When the affections just enumerated arise in consequence of injuries of the limbs, they are produced, Mr. Abernethy thinks, by irritation imparted to the brain, which, by a kind of reflected operation, occasions a greater disorder of some organs than of others, and thus gives a character and denomination to the disease.

It has been long known, that from various local injuries, the consequences of disease, accidents, or surgical operations, the stomach has appeared to be the part principally affected. But the subject, in Mr. Abernethy's opinion, has never been extensively surveyed, nor viewed with that accuracy of observation which it requires. He has therefore selected two cases, to shew how the digestive organs may be affected from local disorder.

In the first of these, which is that of a gentleman who underwent an operation for the return of an adherent omental hernia, the bowels were supposed to have been emptied by two evacuations from manna and salts, taken on the morning of the operation; his diet on the preceding day having been scanty, and entirely composed of fluid substances. After the operation, in which a portion of the omentum was cut off, general disorder of the constitution took place, and the stomach became particularly affected, being distended, uneasy on compression, and rejecting every thing that was swallowed. The sickness abated the next day; but the stomach recoiled at every thing that was offered it. An ounce of salts having been taken and retained, but without effect, and no sleep being obtained on the second night, the salts were repeated with senna. This also proving ineffectual, a grain of calomel was given that night, and repeated the following morning, the loathing of food still continuing. The third night being passed as ill as the former ones, aperitive pills were administered on the following day, but without any evident beneficial effect, and the patient again passed a distressful night. On the following morning, however, he felt his bowels apparently filling, and a profuse discharge took place by many copious, fetid, and black evacuations; the appetite returned, the tongue became clean, and sound sleep was restored. This case, and many others which might be adduced, demonstrate, in Mr. A.'s opinion, that local irritation may produce a great disorder of the digestive organs, by a reflected operation through the medium of the nervous system.

A less degree of irritation is supposed, by our author, to produce slighter effects of the same nature. Such he considers the disorder of the abdominal viscera, and that difficulty of breathing which has been so generally remarked in the last stages of cancer. A similar state of the chylopoietic organs is observed in the advanced state of lumbar abscess, compound fractures, and even

in a disease of so little seeming importance as a small ulcer in a fretful state: but the circumstance of this kind, of most common occurrence, appears to be the effect on the health of children, so frequently observed during the progress of dentition.

After some useful illustrative remarks in the symptoms which denote disorder of the digestive organs, Mr. A. introduces some appropriate observations on the several changes which the aliment undergoes during its passage through the stomach and bowels, and endeavours to shew their dependence in this supposed disorder.

It is a circumstance however highly worthy of remark, that in many fatal cases of cancer, lumbar abscess, and other great local diseases, in which the digestive organs had been affected in the precise manner described by our author, no alteration could be discovered on dissection, in the structure of the chylopoietic viscera, which could be decidedly pronounced the effect of the disease.

The following inferences Mr. A. thinks may be fairly drawn from the facts already stated.

‘ 1. Sudden and violent local irritation will produce an equally sudden and vehement affection of the digestive organs. 2. A slighter degree of continued local irritation will produce a less violent affection; the ordinary symptoms of which are recited in p. 18. 3. This affection is a disorder in the actions, and not a disease in the structure of the affected organs; although it may, when long continued, induce evident diseased appearances, both which circumstances are proved by dissections. 4. A similar disorder of the digestive organs occurs without local irritation, and exists as an idiopathic disease; in which case, it is characterized by the same symptoms. 5. There are some varieties in the symptoms of this disorder, both when it is sympathetic and idiopathic. These are enumerated in p. 46. 6. The disorder probably consists in an affection of all the digestive organs in general, though in particular cases, it may be more manifest in some of those organs, than in others. 7. That disorder of the digestive organs frequently affects the nervous system; producing irritability and various consequent affections. This is proved by the effects of blows on the belly, in persons previously healthy: and the same consequences are often observed from whatever cause the disorder originates. At the same time weakness must be produced from imperfect digestion; and from the combination of these causes, viz. weakness and irritation, I deduce the origin of many local diseases, and the aggravation of all, as will be seen in the relation of the cases.’ pp. 49—51.

The application of these principles to those cases in which the derangement of the digestive organs appears to be idiopathic, is ingenious and useful: as this derangement may frequently be traced to causes which primarily affect the nervous system: such as anxiety, too great exertion of the body or mind, &c.

The following observations are truly important: they receive

confirmation from the cases which occur to every one whose practice is extensive, and must therefore be of the highest value to the less experienced practitioner.

‘ It is generally admitted, that disorders of the chylopoietic viscera will affect the source of sensation, and consequently the whole body ; but the variety of diseases which may result from this cause, has not been duly weighed and reflected on.

‘ It may produce in the nervous system an abolition of the functions of the brain ; or a state of excitation, causing delirium, partial nervous inactivity and insensibility, or the opposite state of irritation and pain. It may produce in the muscular system, weakness, tremors, and palsy ; or the contrary affections of spasm and convulsions. It may excite fever by disturbing the actions of the sanguiferous system, and cause various local diseases by the nervous irritation, which it produces ; and by the weakness, which is consequent on nervous disorder or imperfect chylicification. Or if local diseases occur in a constitution deranged in the manner which I have described, they will become peculiar in their nature and progress, and difficult of cure. Affections of all those parts which have a continuity of surface with the stomach ; as the throat, mouth, lips, skin, eyes, nose, and ears, may be originally caused or aggravated by this complaint.’ pp. 59, 60.

The method of treatment recommended by Mr. Abernethy is simple, and apparently well founded.

‘ Believing the disordered parts to be in a state of weakness and of irritability, my object has been, to diminish the former and allay the latter. Believing also that the secretions into the stomach and bowels, upon the healthy state of which, the due performance of their functions depends, were, in consequence of such disorder, either deficient in quantity or depraved in quality ; I have endeavoured to excite, by means of medicine, a more copious and healthy secretion.’ p. 61.

In support of the opinions which are here delivered, several interesting cases are adduced, which tend to evince the extensive influence of disorder in the digestive organs. From these it appears, that weakness and paralytic affections of the lower limbs, much resembling those morbid affections resulting from diseased vertebræ ; imbecility and wasting of the muscles in one of the lower extremities, similar to the effects of disease of the hip joint ; wastings of one of the upper extremities, in children ; and distortions of the limb, from a predominance of the action of some muscles over others, frequently depend on a general disorder of the health, in which the digestive organs are usually much affected, and are consequently removed by due attention to these particular circumstances. To the same cause Mr. Abernethy refers cases which he has seen resembling tic douloureux ; and even in cases of tetanus, he supposes that the local injury may, in this manner, lead to the production of tetanus, at a time when the wound is no longer irritable.

Not less remarkable and unexpected are those cases which are here related, in which local disorders of the head, produced by blows, are kept up and aggravated by affections of the digestive organs: these when occasioned by the injury, and only moderate in degree, but continued, were found often to re-act upon the head, so as to occasion an irritable state of the injured parts, and impede their recovery. In many of these cases, where patients have suffered so severely as to warrant a suspicion, that local disease of the most formidable nature existed; the usual methods of treatment were ineffectual; and they recovered suddenly or slowly, in proportion as the state of the digestive organs was corrected.

Galen appears to have been acquainted with the circumstances which have been here noticed; and, among the moderns, Bertrandi, Andouillé, and Richter, have made similar observations on the re-action of affections of the digestive organs, which have derived their origin from local injury of other parts. But in the succeeding section several cases are related of diseases of the throat, skin, and bones, which so much resembled syphilitic complaints, as to have been frequently treated as such, but which there was every reason to suppose took place without the absorption of any morbid poison. In all these cases a disorder of the digestive organs was found constantly to exist, producing or at least aggravating and protracting, a state of weakness of the constitution, to which Mr. Abernethy refers the origin of the disease.

We must remark, however, that although diseases resembling syphilis should appear to occur under such circumstances, still their dependence on a diseased state of the chylopoietic organs is by no means rendered certain. That they occur from general disorder, may be allowed to Mr. Abernethy; but this does not necessarily demonstrate their dependence on a deranged state of the digestive system, which he infers from their being accompanied by such a state, and being benefited by whatever tends to remove it. For the remedies which are recommended by Mr. Abernethy in these cases, are well adapted to amend the general health, when the injury it has sustained may have proceeded from other causes; it requires therefore further observations to determine whether these particular affections originate in the disorder of the digestive organs; or whether they, as well as the disordered digestion itself, do not proceed from some particular morbid change in the system.

To this cause also the ingenious author attributes cases of unhealthy indurations, sometimes occurring in the skin, and other times even in the muscles; repeatedly sloughing ulcers assuming very irregular and peculiar figures, and sometimes accompanied by extensive sinuses, carbuncles, boils, some diseased

of the breast, and of other parts, and many diseases of the lymphatic glands, such as are justly denominated scrofulous. Among the disorders of parts which have a continuity of surface with the alimentary canal, and which originate in this cause, are enumerated irritations, and even strictures of the œsophagus; diseases of the nose, (particularly the monstrous noses of those who indulge, to a criminal excess, in vinous and spirituous liquors) enlargements of the alæ and ozæna. To the same source are referred affections of the eyes, particularly of the herpetic kind, and various disorders of the rectum. In some cases where disease began, and continued in the abdominal viscera, the ultimate effects which were produced were apoplexy or hemiplegia, in other cases epilepsy; and, in one case, a disease supposed to have been hydrocephalus, where it appeared however on dissection, that no disease had existed in the brain; but the bowels were in a state of inflammation. To this cause also Mr. Abernethy attributes some of the disordered functions of the heart and lungs; and, as an instance of the latter effect, relates the following interesting case, which in its result was strictly in conformity with various pulmonary and phthisical disorders, that we have had occasion to notice at a less alarming stage of the complaint.

‘A servant of mine told me, that his wife was dying of a consumption, which had been rapidly increasing for six months, and had baffled all attempts to relieve it. Thinking that I could procure her some medical assistance from the hospital, I went to see her. The case, however, seemed past hope. She was extremely emaciated; her pulse beat 140 in a minute; her face was flushed; she had a most distressing cough; and spit up more than a pint of mucus, mixed with pus and streaked with blood, in twenty-four hours. The circumstance, however, which most disturbed her was a continual purging of black and offensive matter. She told me that the disorder of the bowels was the first disorder; that it had preceded the pulmonary affection, and, indeed, that it was an habitual complaint. I thought it unnecessary to trouble my medical friends in so hopeless a case; and ordered some pills, containing one grain of opium, to be taken in such quantity as was necessary to stop the purging. As she informed me that the disorder began in the bowels, I added to each pill half a grain of calomel. By these means the purging was so much checked, that she did not find it necessary to take more than two pills in twenty-four hours; and when she had taken twelve, the mercury, very unexpectedly, affected the mouth. From that period, the stools became of a natural colour and consistence; the cough and expectoration ceased; and she was soon sufficiently recovered to go into the country; from whence she returned apparently in good health.’ pp. 196—198.

We are certainly much indebted to Mr. Abernethy for the publication of his remarks on this subject. But we must suggest before we conclude, that although our own observations go very far indeed towards confirming the general tendency of his opinions, we yet see reason to guard against a probable source of

error. The anxiety and uneasiness proceeding from tedious and painful diseases, such as have been here particularized, must frequently occasion a furred tongue, and a disordered state of the digestive organs. The remedies chiefly proposed are small doses of mercury, with eccoprotic bitter medicines, which are very likely to remove the diseases mentioned by Mr. Abernethy, by some inconceivable specific mode of action, as in the cure of syphilis by mercury. Now supposing this, for argument sake, to occur in some of these cases, the secondary affection of the stomach would be also found to yield, and then an inference directly contrary to that of Mr. Abernethy might be drawn: it might be said, that the disorder of the digestive organs, which is the secondary affection, was removed in consequence of curing the primary disease of the constitution, instead of this disease being removed by the restoration of health in the organs of digestion.

The other part of the volume will be found to contain some new and important observations, on the nature and treatment of the diseases to which it refers.

That the observations contained in this work will considerably promote the progress of the healing art, by presenting most useful suggestions to the practitioners both of medicine and surgery, we are fully satisfied; we therefore strongly recommend it to the attention of those, who are anxious to perform conscientiously the arduous and important duties of their profession.

Art. IX. *The Miseries of Human Life*, or the Groans of Timothy Testy and Samuel Sensitive; with a few Supplementary Sighs, by Mrs. Testy. In Twelve Dialogues. Crown 8vo. pp. 361. Price 8s. Boards. Miller. 1806.

THERE is a mysterious delight in the recollection of past suffering; it is felt in all ages and nearly by all individuals. The soldier retraces, with transport, his perils in the 'imminent deadly breach,' where nothing but despair of life bore him safely through the jaws of death: the eye of the mariner brightens while he tells of the tempest that cast him on the rock, where his vessel and his companions all perished: the captive, and none but the captive escaped from Algiers, revels in the triumph of looking back on the shore of the enemy lessening behind him, while the dungeon, the chain, and the scourge, that made slavery insupportable, now existing only in idea, render liberty more inestimably precious to him, than it can be to any who have not learned its value by its loss. With these, and with all who have passed through the flood and the furnace of adversity, the consciousness of present safety, and the retrospect of former peril, mutually endear the enjoyment of the one, and the remembrance of the other. Few men, it is true, have encount-

tered and escaped the extreme trials of war, shipwreck, and captivity, which we have instanced, or indeed any of the *higher order* of 'Miseries;' yet as the same gracious dispensation of Providence, which ordains pleasure from pain, extends to *every rank* of human suffering, (except where it is the punishment of guilt and accompanied by remorse), all men have partaken, at one time or another, of its beneficent influence,—after recovery or relief from the evils of sickness, misfortune, or poverty. But leaving entirely out of the question the heavier calamities of life, every individual is so constituted, or so situated, that at all times, and in all places, he is exposed to innumerable unforeseen, and unavoidable vexations, arising from causes in themselves so contemptible, that when he is not immediately smarting from the sting of one of these mosquito-afflictions, he can laugh at the thought of his own weakness in being enraged by such trifles; and the very circumstance that at one moment gave him exquisite anguish, at another, may afford him merriment as exquisite. Hence we account for the strange entertainment which we have experienced in perusing the volume before us; for of this petty, provoking, and pitiful species, are all the sorrows and sufferings recorded in it. We have found '*The Miseries of Human Life*' as delightful in description as we have proved them vexatious in experience; and we doubt whether any reader can *enjoy* them here, who has not *suffered* them elsewhere; for precisely in proportion as we have known their faces in real life, have we been amused with their portraits by the hand of this master. Lucky indeed will be the man, who when *entering on the 'miseries' of this book*, can say, in the language of the author's favourite poet, and in his own pleasant spirit of quotation,

' — quæque ipse MISERRIMA vidi,

' Et quorum pars magna fui.' Virg.

Yet far more lucky will he be, if in *passing through the 'miseries' of this book*, he learns to provide against them with becoming prudence; or, if inevitable, to look upon them with such magnanimous scorn, that he shall never afterwards feel a nerve tremble, on meeting the most formidable, in the journey of life.

Of a work so miscellaneous and eccentric, no analysis is either practicable or necessary. '*The Miseries of Human Life*, in Twelve Dialogues,' form a hydra with twelve heads, each of which utters the most heart-rending 'groans,' duly numbered, like mathematical problems, on plagues of every shape and colour, all together forming a concert of complaints, so ludicrously lamentable, as to move laughter even to tears. Miseries of this nature may be plausibly divided into two classes, corporeal and mental. The author has therefore introduced two characters, Timothy Testy, *all body*, and Samuel Sensitive, *all mind*; and these two gentlemen, whom he has placed in easy circumstances,

having nothing better to do than to torment themselves, meet by appointment at convenient places, to vent their spleen, each against his own personal grievances, in some particular line of suffering, recollected or encountered in the intervals. But as, in truth, the imps of this numerous family are generally of ambiguous birth, the offspring of unhappy marriages between morbid bodies and hypochondriacal minds, many of these 'miseries' are common to both. Even with those that are not so, the author has not always been careful to afflict the proper victim: we have often found Mr. Sensitive poaching on Mr. Testy's manor for *substantial* troubles (though perhaps he may be licenced to kill game there, as the mind is frequently tortured through the instrumentality of the body,)—and we have now and then caught Mr. Testy's stealing a *sentimental* stake from Mr. Sensitive's hedge of thorns. The conversations of these unhappy mortals are occasionally enlivened (we think impertinently interrupted) by the sallies of Ned Testy, son of Timothy, who, in his punning quotations, converts the purest Roman into the most ludicrous macaroni gibberish. We do not condemn this *sleight of tongue* altogether, but in our opinion, the character of Ned is not necessary to carry on the plot, for he has not a mite of 'misery' of his own to contribute to the joint stock, and most of his quotations might have come with equal grace from the lips of either his father or Mr. Sensitive; for these gentlemen, amidst all their wretchedness, are both 'merry and wise' enough to tickle Latin into English, without the trouble of translation: we shall give some examples of this legerdemain in our extracts. There is also a 'groan' from Testy's baby (not very delicate), p. 49, followed by '*Ten School Miseries*' collected by his son Tom, some of which are very *happy*. Mrs. Testy occasionally mingles a 'sigh' with the 'groans' of her husband and his friend. Begging the lady's pardon, we could have dispensed with her company too, unless she had given us more of it; for her lamentations are so few, and so insignificant, that one 'groan' of her husband's would

'Waft her sighs from Indus to the Pole.'

The author (perhaps intentionally,) has neglected a fair opportunity, in this respect, of heightening and diversifying the humour of his scenes. We offer the following extracts, as specimens both of the matter and the manner of the author; without considering them as either the best or the worst in the book.

From Dialogue II. Miseries in the Country.

'Groan 19. (*Testy.*)

'In your evening walk, being closely followed, for a quarter of an hour, by a large bull-dog, (without his master,) who keeps up a stifled growl, with his muzzle nuzzling about your calf, as if chusing out the fleshiest bite:—no bludgeon.'

‘ 21. Sensitive.

‘ While you are laughing or talking wildly to yourself, in walking, suddenly seeing a person steal by you, who, you are sure, must have heard it all: then, in an agony of shame, making a wretched attempt to sing, in a voice, as like your talk as possible, in hopes of making your hearer think you had been *only* singing all the while.’

‘ 22. (S.)

‘ In attempting to spring carelessly, with the help of one hand, over a five-barred gate, by way of shewing your activity to a party of ladies who are behind you, (but whom you affect not to have observed,) blundering on your nose on the other side.’

29. (S.)

‘ On Christmas-eve being dunned by several parties of rural barbarians, on the score of having stunned you, by screaming and bellowing Christmas carols under your window.’ ‘ *Testy*. O yes, I know them; pay them indeed!’—

‘ —sunt et mihi carmina, me quoque dicunt
Pastores vatem,’—says the caroller:

.... ‘ *Sed non ego credulus illis*, (Virg.) say I.’

From Dialogue III. Miseries of Games, Sports, &c.

3. (T.)

‘ On springing, at the right distance, the only covey you have seen, at the end of a long day’s fag—flash in the pan!’

‘ 18. (T.)

‘ Entering into the figure of a country dance, with so much spirit, as to force your leg and foot through the muslin drapery of your fair partner.’

From Dialogue IV. Miseries in London.

‘ 5. (T.)

‘ As you are hastening down the Strand, on a matter of life and death, encountering, at an arch-way, the head of the first of twelve or fourteen horses, who, you know, must successively strain up with an overloaded coal-waggon, before you can hope to stir an inch farther,—unless you prefer bedevilling your white stockings and clean shoes, by scampering and crawling, among and under coaches, scavengers’ carts, &c. &c. in the middle of the street.’

‘ 10. (S.)

‘ As you are walking with your charmer—meeting a drunken sailor, who, as he staggers by you, ejects his reserve of tobacco against the lady’s drapery!—Now is not this *too much*, sir?’

‘ *Ned Testy*. “Yes, that’s exactly *what it is*, and therefore you should have cried out in time; *Ne quid nigh miss*.”

‘ 12. (T.)

‘ In going out to dinner, (already too late) having your carriage delayed by a jam of coaches, (*jam jamque magis cunctatum!*—Virg.) which choak up the whole street, and allow you at least an hour more than you require, to sharpen your wits for table-talk.’

‘ 33. (S.)

‘ As you walk forth, freshly and sprucely dressed, receiving *in full*, at a sharp turning, the filthy flirtings of a well-turned mop.’—*Testy*. “Juvenal had never been submitted to this mode of irrigation, when he said,” ‘ *Nemo repente fuit turpissimus*.’

From Dialogue VI. Miseries in Travelling.

2. (S.)

'The long time which you pass in one of what are called the *stages*, at the door of one public-house after another, while the rascally driver stops to make himself drunker and drunker.'

'6. (T.)

'On packing up your own clothes for a journey, because your servant is a fool—the burning fever into which you are thrown by finding that after all your standing, stamping, lying, kneeling, tugging and kicking at the lid of your trunk, it peremptorily refuses to approach nearer than half a yard to the lock.'

'27. (T.)

'In riding, after having dismounted in a solitary place, being refused by your horse, the liberty of remounting him, no one being at hand to hold his head,—so that after many hard, but ineffectual struggles with him, he finishes the dispute by a parting kick, and then runs away.'

44. (T.)

'On arriving at the end of a long and fatiguing journey, discovering that you have involuntarily lightened your travelling carriage, by leaving two or three hundred miles behind you, the box of letters, papers, account-books, &c. which constituted the sole object of your expedition.'

From Dialogue VII. Miseries of Social Life.

2. (T.)

'Briskly stooping to pick up a lady's fan, at the same moment when two other gentlemen are doing the same, so *making a cannon* with your head against both theirs,—and this without being the happy man at last'

'6. (T.)

'Visiting a very nice lady, who lets you discover, by the ill-suppressed convulsion of her features and motions, that she considers your shoes as not sufficiently wiped (though you have passed over at least twenty mats)—that you stand too near to a darling jar—that you lean rather too emphatically against the back of your chair,—that you are in danger of waking Shock, by speaking in too high a key, &c. &c. till you begin to envy the situation of real prisoners.'

24. (S.)

'After expressing to a person your sorrow at having been from home when he lately called upon you, incautiously letting out some circumstance which completely disproves your *alibi*.'

'Testy. "Too bad indeed!"—a man is never at a worse nonplus than when, like poor Darius—'exposed he lies.' Dryd.

From Dialogue VIII. Miseries in the Library.

7. (T.)

'In attempting, at a strange house, to take down a large book from a high, crowded shelf, bringing half the library upon your nose.'

24. (T.)

'Losing the post, and this when you would as willingly lose your life.'

From Dialogue XI. Miseries at the Table.

11. (S.)

'A spinning plate;—there is but one, and you always have it.'

‘ 33. (T.)

‘ On coming down late to a hasty breakfast,—finding the last drop of water in your kettle boiling away, the toast in the ashes, and the cat just finishing the cream.—*Sens.* “ As for myself between the mischief to my nerves if I *do* drink tea, and to my comfort if I *do not*,—”

‘ *Ned Testy.* “ You may say with Martial,

“ *Nec TEA-cum possum vivere, nec sine TEA.*”

From Dialogue X. Miseries Domestic, &c.

‘ 1. (T.)

‘ Getting up early in a cold gloomy morning, (quite enough already you’ll say, but that’s not half of it)—and on running down into the breakfast-room for warmth and comfort, finding chairs, tables, shovel, poker, tongs, and fender, huddled into the middle of the room; dust flying in all directions; carpet tossed backwards; floor newly washed; windows wide open; bees-wax, brush, and rubber, in one corner, brooms, mops, and pails, in another, and a dingy drab on her knees before an empty grate.’

It will be perceived from these extracts, that the author having once opened this vein of irony, he might pursue it to almost any extent; but that there must be so strong a family-resemblance in all his jokes, that the reader, in the course of perusal, will probably be wearied with the unvarying sameness of features which he discovers in them all. This, however, is a defect in the nature not in the execution, of the work; the author has been aware of it, and probably for this reason introduced the character of *Ned Testy*, but even his humour is of *one kind only*, and that, though very whimsical, lies in a very narrow compass. In the last scene of this tragi-comic performance, Mr. Testy falls into an apoplectic fit, in consequence of being bespattered from head to foot with mud, by a dashing equipage passing full speed on a dirty high road. This is the consummation of his miseries, and before he drops he utters a ‘groan’ so long and terrible, that we dare not repeat it. While he is carried off, apparently lifeless, his friend Sensitive, with as much fellow-feeling as could be expected from an animal so exquisitely selfish, drily exclaims,

‘ *Vitaque, cum gemitu, fugit indignata sub umbras!*’ *Virg.*

At that moment, Sensitive’s elder brother arrives, and enters upon an argument with him, on the absurdity of his “effeminate complaints, artificial sorrows, and ideal mortifications,” which he very justly contrasts with the real calamities of life. Sensitive is not so overwhelmed with Testy’s misfortune, but that he can muster sufficient courage and coolness to defend himself very ingeniously. In the conclusion, however, he acknowledges himself vanquished; and just at that instant the reader, who, during this long controversy, has been agonized in suspense for the fate of poor

Testy, is delighted to hear his voice again, in the adjoining room, 'and for the first time with a *mute* upon it.' The elder Sensitive then advises his brother to collect the groans which he and his friend had uttered on various occasions, and give them to the public 'in the form of a MORAL JEST BOOK.' Till we arrived at these 'last words' in the volume, it never entered our heads that we were reading a *moral* work; but we will not quarrel with the author at parting: we believe that he has endeavoured to make his jests as *harmless* as they could be, consistent with the natural levity of the tribe; and to his credit we may affirm, that we have never read a work so abounding in wit and satire, which was so free from the audacious impiety, and pestilential obscenity, that too frequently render such productions an abomination. It is true, that Mr. Testy sometimes breaks out into a curse; and Sensitive *senr.* says of him, that he was such a swearer, that even 'on entering a room he regularly took the *oaths* and his seat together.' Of these, however, the author has very properly chosen to be rather the *accusing* than the *recording* angel. The style of this volume is playful and elegant; though sometimes when the writer means to be uncommonly brilliant, his language grows turgid, and his humour becomes stiff and extravagant, rather exciting surprize than mirth. In one instance only has the author alluded to the sacred scriptures, and then he has done it with the most solemn and becoming reverence. The reader will find the passage, in pages 348 and 349. It is one merit of this truly Scarronic volume, sprinkled as it is throughout with facetious parodies and droll vocations, that the phraseology of scripture has not been proquistituted in it to the purposes of wantonness.

Groan Extraordinary. (By a Reader).

'At a formal visit, in a large party of well-dressed ladies and gentlemen, all of whom are entirely unacquainted with '*The Miseries of Human Life*,'—after having praised them to the skies, and awakened excessive curiosity, *attempting* to repeat one of the best 'Groans' of Timothy Testy or Samuel Sensitive, when your memory suddenly fails, your voice breaks, and you feel as if a bread-crumbs had stuck in your wind-pipe: (*obmutuit amens.*)—the company being too well-bred to laugh, sit silent, and—pity you.'

Groan Supplemental. (By a Hearer.)

'Your curiosity being thus exasperated, applying to your bookseller for half a dozen of the '*Miseries*,' as you sail the next day for the East Indies; being informed, that the book is out of print, that not a copy is to be had for love or money, but that a new edition may be expected in a *few weeks*, when you may have as many as you like!

The public no doubt will anxiously inquire for the '*author of our woes*;' we believe him to be Mr. Beresford, who formerly published a highly respectable, but neglected, translation of Virgil.

Art. X. *Picture of Edinburgh*, containing a History and Description of the City, with a particular Account of every remarkable object in, or Establishment connected with the Scottish Metropolis, illustrated with a Plan, and upwards of thirty Engravings on Wood. By J. Stark. Edinburgh, Constable; London, Murray, pp. 334. 18mo. Price 6s.

THIS pocket volume comprizes more information, at a moderate price, than we have seen in many a bulky and expensive quarto. As a *Present State* of the city which it portrays, the picture is equally interesting and favourable. With the history and description of Edinburgh, its antiquities, political civil and municipal establishments, is combined, an account of its banks, its literary, religious, and charitable institutions; the amusements and manners of its inhabitants, the trade of the city and its port; the natural history of the country around it; and descriptions of some of the more remarkable places, objects, residences, &c. in its vicinity.

As the map which forms the frontispiece to this volume, includes only the city, a second map, marking the villas, villages, &c. within the distance of a convenient excursion, would have been a useful *companion* to this picture; and if a *section*, shewing the declivity of the rock on which the city is built, from the Castle to Holy Rood House, were added, the whole would give strangers an idea of the site, far more correctly than can be effected by description. These we recommend as improvements; the following are blameable omissions.

We find no description of the draw-well in the castle, which is an object interesting by its depth, (105 yards) and by the labour necessary to sink it in the solid rock; nor of the fire-beacon on the castle battery, though certainly remarkable for its construction and use. Very few of its ancient contemporaries remain in their stations; and this, we presume, is partly indebted for its preservation to the blazing loyalty which it displays on occasions of public rejoicing. In the account of the Fish Market, no notice is taken of premiums, paid yearly under the direction of the magistracy, to those who have imported the greatest quantity of fish; of which *memoranda* are kept under the first arch of the North Bridge, where the carts are weighed. The fares of the hackney-coaches, of the short stages, &c. are omitted. The Wednesday morning market for poultry, eggs, &c. held where the cross stood, though a scene both amusing and interesting, is not mentioned. Of the wall on the earthen mound, nothing is said; and yet the Topographer could not but know, that it answers the purpose of defence from the force of the wind, which, when it blows from some points, is by the nature of the place compressed into fury; a fury severely felt on

the Castle Hill, where it once blew over the rock, a serjeant and his guard, consisting of twelve men.

This volume might also have censured with due severity, those intolerable blemishes to this city, the Luckenbooths, &c. in the High Street; the Portico of St. Andrew's Church, which by straddling over the foot-way, ruins the effect of one of the finest streets in Europe; the Custom House, placed so precisely *appropos* as to close a *vista* of streets at half its length, which otherwise would extend not less than a mile: &c. &c.

The most probable derivation of the name *Edinburgh*, is from *Edwinesburch*, as Simeon of Durham, in the middle of the eighth century, called this town; which David I. in 1128, describing it as his royal borough, softens into *Edwinesburg*, whence it is inferred, that the Northumbrian prince *Edwin* founded this city during his possession of this part of Scotland. The protection afforded by its castle drew many settlers around it, and about 1456, when parliaments were held regularly, Edinburgh was considered as the capital of the kingdom. It experienced many vicissitudes during the contests between England and Scotland: was more than once taken and burnt; but was rebuilt with diligence and perseverance. An interesting period of its history, is that, when the rancour of religious fury impelled the inhabitants to deeds at which their liberal minded descendants must blush. The same spirit *might* indeed have been instanced, had our author thought proper, in the memorable riots in 1780, occasioned by the bill for tolerating Roman Catholics; but perhaps he rather wished to banish such scenes from the recollection of those, who have since beheld an altar erected for the service of expatriated strangers, with the same composure as the various sects of Protestants maintain toward each other.

The fate of the unfortunate Captain Porteous in 1736 is told circumstantially; but it never seems to have reached the ear of this writer (p. 49.) that the person who was most deeply concerned in that outrage against government, was afterwards an eminent printer in London; who, when charged among his convivial associates with the fact, would sometimes admit, that if he did not actually execute that unfortunate officer, yet he *paid for the rope which hanged him!*

The high reputation of the Edinburgh School of Medicine, induces us to select the history of an institution, to which it is indebted for its present fame.

‘Prior to the commencement of the eighteenth century, which forms a striking æra in the history of medicine in this country, every thing connected with the healing art was wretched in the extreme. Barbers and surgeons, as in other places, were accounted one profession, and by the laws of their incorporation, the same body of men who performed

surgical operations, had alone the sole right to shave beards and sell *aquavita* (whisky) in the "gude town." Empirics, at the same time, with perhaps as much knowledge of the science, and comparatively as much success as their successors of the present day, prescribed medicine and gave advice; while what were called the regular practitioners, from the want of proper means of medical knowledge, administered to their patients as chance or a confined experience directed.

'The qualifications required for those who practised as surgeons in Edinburgh in the beginning of the sixteenth century, were, that they should be able to 'wryte and reid; to knaw anatomic, nature and complexioun of everie member of humanis bodie, and likeways to knaw all the vaynis of the samyn, that he may mak flewbothomea in dew tyme,' together with a complete knowledge of shaving beards and cutting of hair.

'The Royal College of Physicians was instituted by a charter, dated the 29th of November, 1681, which was confirmed by parliament on the 10th of June 1685. Among the original members were the celebrated Dr. Archibald Pitcairne, his father-in-law Sir Archibald Stevenson, and Sir Robert Sibbald.

Dr. Pitcairne was anxious to establish a medical school at Edinburgh. He himself had been educated at Paris, and filled for some time the medical chair in the university of Leyden, at which period the celebrated Boerhaave became his pupil. Returning to Edinburgh in 1693, well skilled in his art as it was then practised on the Continent, he married and settled in the city as a physician. Though he never gave public lectures on any branch of medicine, yet something of this kind seems to have been at one period in his contemplation. In a letter to Dr. Robert Gray of London, dated October 14, 1694, he writes, that he was very busy in seeking a liberty from the town-council of Edinburgh to open the bodies of those poor persons who die in *Paul's Work*, and have none to own them. On the 15th of October 1694, the town-council complied with the request of Pitcairne, and by this paved the way for the establishment of a school of medicine in Edinburgh.

'Long before this time, however, the barber-surgeons had been granted the same favour which Pitcairne now received. In their petition to the magistrates 1505, at the time of their erection into a corporation, they request 'that we may have anis in the zeir ane condampnit man efter he deid, to mak anatemea of, quhair throw we may haif experience ilk ane to instruct utheris, and we sall do suffrage for the soule.' This petition was granted; but by Pitcairne's being under the necessity of again making an application, seems to have been little or not at all acted upon, or the case of 'condampnit men' occurring so seldom, as to make the privilege of little use to the practitioner.' p. 200—203.

'In the course of twenty years, (viz. from 1768 to 1788), the number of students in the University had increased from about 1000 to nearly 2000. From the following statement of those who studied medicine, an idea may be formed of its progress in other departments.

From 1720 to 1790,..... 12,800

.... 1790 to 1800,..... 3,130

From 1720 to 1800,..... 15,930

The belles lettres, till within the last fifty years, had little boast of in Scotland; not that eminently learned characters were wholly wanting; or that we can forget our obligations to the inventor of logarithms, and to other Scottish literati; yet the latter part of the last century undoubtedly eclipsed in literary reputation the lustre of any previous period. As to the arts,

'In the reign of James VI. paintings seem to have been so multiple that they were even in common use as domestic decorations among the citizens of Edinburgh. This is evident from a singular circumstance which happened in Edinburgh in 1601. One Archibald Cornell, having seized or distrained some goods and chattels, for the payment of a debt took away, among other things, the pictures of the king and queen; and when he came to the cross to comprise the same, he hung them up upon two nails on the same gallows to be comprysit; and yai be the scene, word zead to the king and quiene; quapone he was apprehended and hangit*.' The first Scottish painter of any note was George Jamesone, a native of Aberdeen, who was born in 1586. P. 265, 266.

'An unsuccessful attempt was made about the year 1786, by some of the Scottish artists, after their return from improving themselves on the Continent, to establish an academy of the fine arts at Edinburgh. p. 27.

The following are the constitutional authorities of the Kirk of Scotland: this city is the metropolis of their power.

'The *General Assembly* is the highest ecclesiastical court in Scotland and may, without impropriety, be termed the Ecclesiastical Parliament. It consists of commissioners, some of whom are laymen, under the name of ruling elders, from presbyteries, royal boroughs, and universities. The king presides by his commissioner (who is generally a nobleman of high rank) in the assembly, which meets in Edinburgh once a year. A moderator is chosen from their own number, who presides and regulates the proceedings. To this court lie appeals from the other ecclesiastical courts, and their decision is final. *Provincial Synods* are next in authority; they are composed of a number of the adjacent presbyteries over which they have a power. *Presbyteries* are composed of a number of contiguous parishes; they inspect into the behaviour of the ministers and elders of their respective bounds, ordain pastors, examine and license schoolmasters, &c. The lowest church court, the *Kirk-Session*, is composed of the minister and elders of every parish; and these have the superintendence of the poor, visit the sick, and assist the minister in the other duties of his office.

'The regular established clergy of Edinburgh are twenty-four. The number of parishes into which the city is divided, and of which there are the pastors, are fourteen, including the suburb of Canongate, St. Cuthbert's and Leith: Besides these, there are under the controul of the established church five *chapels of ease*. Belonging to the Scottish Episcopal Church are three places of worship in Edinburgh, and one in Leith. Those belonging to the different dissenters from the established church, and other sectaries, are numerous. The total number for divine worship is forty-four.' p. 286.

Theatrical exhibitions have been alternately patronized and proscribed in Edinburgh: they were opposed by the clergy, as well as priests and monks, who felt their satire anciently, as by those of the present establishment, which emitted an exhortation, levelled against all who frequented the *Temple of the Father of Lies*: and which 'prosecuted the *Servants of Satan* at their own expence,' in 1737. We find also, that,

'The General Assembly of the Church, met in 1757, made a declaratory act, in which they enjoined all presbyteries, 'to take care that none of the ministers of this church do upon any occasion attend the theatre.' As this was the first act of the Assembly against the stage, it was little regarded, and the clergy, as they had formerly done, continued still to attend the theatre occasionally. Nay so remarkable was the change which afterwards took place, that during the sitting of the General Assembly in the year 1784, when the great actress Mrs. Siddons first appeared in Edinburgh, that ecclesiastical court was necessitated to fix all its important business for the alternate days on which she did not perform, as all the younger members, clergy as well as laity, took their places in the theatre on those days by three in the afternoon' p. 354.

What would John Knox have said to this modern improvement of manners! this taking of places in the theatre, three hours before the performances began! and in direct opposition, also, to exhortations, emissions, and declaratory acts of the highest ecclesiastical court!

The music of Scotland is well known to be peculiar as to style, and pleasing as to effect; whether it be truly ancient and national, as some say, or, as others affirm, was introduced by the unfortunate Rizzio; or about the time of the Restoration, are *debateable* questions, and as such we pass them; but the following extract leads us to consider the instruments which were formerly employed, as being very different from those which delight a modern audience.

'Of the eight shepherds mentioned in the 'Complain of Scotland,' published at St. Andrew's in 1548, 'the fyrst hed ane *drone bag-pipe*, the nyxt hed ane *pipe made of ane bleddir and of ane reid*, the third playit on ane *trump*, the feyrd on ane *corne pype*, the fyft playit on ane *pype maid of ane gait horne*, the sext playt on ane *recordar*, the seuint plait on ane *fiddill*, and the last plait on ane *quhissil*.' p. 361, 362.

The general manners of the place are thus described:

'The luxury of the table, and the late hours of dinner and amusements, have much increased since 1783. By the more opulent tradesmen and merchants, business is little attended to in the afternoon; and the variety of delicacies at their tables is perhaps equal to what the first circles had in 1763. The company of the ladies is also, as in 1783, much neglected, and the bottle is preferred to the amusements of the drawing-room.

' Visiting and catechising their parishioners is by the clergy at this time (1805) almost entirely given up, excepting among the dissenters; and these too do not officially visit so often as formerly. People of fashion do not frequent the church so often as a few years ago; and the number of fines* for natural children has not decreased in the hands of the present *kirk-treasurer*. The number of prostitutes, which, according to Mr. Creech, increased *more than a hundred fold* in the short space of twenty years, (from 1763 to 1783), has not increased in the same ratio since the latter of these periods, though their number has not perhaps much diminished.

Edinburgh offers an excellent opportunity for a philosophical history of a city, and its population, considered as part of the history of man. Its increase, if not its foundation, is within the period of record; we have authentic accounts of the manners of its citizens, in various ages, and it has long been the seat of government, of learning, and of commerce. It offers therefore to the philosophic mind almost every requisite for discussing those interesting inquiries whether refinements in society promote or diminish happiness, or whether its amount remains nearly the same, varying only in appearance by the substitution of one vice or folly for another; questions, perhaps, which no man can solve satisfactorily to others, but which many will confidently decide for themselves. Yet where the truths of christianity are professed by the bulk of the community, and sincerely received by many of its members, we cannot doubt that its moral state, and consequently its place in the scale of comparative happiness, are considerably superior to those of unchristianized barbarians. Even where the gospel is neglected, as to its divine authority, it so much extends and corrects our views of moral obligation, that it materially strengthens the exertions of judicious governments in regulating the external manners of society. We have the pleasure to say of the city of Edinburgh, that its public morals are greatly superior to those of many other cities of equal population, and we trust that we do not err in attributing this circumstance to the large proportion of citizens, who possess that personal virtue which is essentially important to themselves, and extensively beneficial to their connections.

We dismiss this volume by commending the general description given of the city, the gradual enlargement of which, to its present extent, is well narrated; and the proposed additions on the north are correctly delineated and explained. We are pleased also, with the sketches of the buildings, as well ancient as modern, though we do not mean to deny, that we should have preferred superior execution, if the price of the work would have permitted.

* This commutation usually produced about 600*l.* per annum.

Art. XI. *Steuart's Works of Sallust.* (Concluded from p. 493.)

IT is said of Herodotus, that he not only wrote a life of Homer, but imitated his manner.* How happy had the biographer of Sallust copied his brevity. On the contrary, he seems, like Pythagoras, to remember a previous existence among the nymphs of Ematheia, who, the classical reader will recollect, were infected with a strange *garrulitas, studiumque immane loquendi*. To use his own words, on another occasion, 'he presents to the reader, rather a history of Roman affairs, than the biography of a single individual, who is thereby lost and overshadowed, amidst a crowd of persons and events brought forward to the view.' We find too, in this bulky work, a large creature, of the *viviparous* kind, bringing with it a numerous offspring of lives, among which are those of Le Clerc; of Xenophon; of Marcus Marcellus; of Marcus Antonius; of Marcus Porcius Cato; of Varro; of Marcus Æmilius Scaurus, both father and son, of Marcus Calpurnius Bibulus; of Lucius Domitius; of L. Carbo; of L. Domitius Ænobarbus, and Livius Drusus; and of Cæsar and Pompey, strangely overgrown, and out of proportion. These unnecessary narratives are swelled out to an intolerable extent by quotations, and translations of those quotations, and quotations of these translations, beyond all patience, without mercy and without end. One octavo volume might have contained Catiline and Jugurtha, with all that is *essentially* valuable or necessary in the notes; and had this plan been preferred, many errors, much misrepresentation, an infinitude of discussion foreign to the subject, and even some *plagiarism* would probably have been omitted. Whoever compares the following extract from Clarke's *Progress of maritime Discovery*, with the note in vol. i. p. 413, of this work before us, will perceive a resemblance which cannot be accidental: not only the train of thought, and the particular ideas, but some of the phraseology being exactly similar.

'In the conquest of Carthage, historians have only beheld the subjugation of a mighty republic, overwhelmed by its own factions, and by the arms of Rome. Whereas, in truth, the destruction of the metropolis of Africa, affected the whole system of civilized life throughout the world. The triumph of Rome was the triumph of the sword, over the most beneficent reign of commercial power. When Carthage fell, the naval and mercantile character was buried amidst its ruins: and the military mariners of Rome came forward to subjugate and delude mankind. What a field for reflection is here opened to the historian! Had Carthage triumphed, and the Roman power been subdued, how greatly would

* This life of Homer, however, attributed to Herodotus, is, in all probability, spurious; because its chronology respecting Homer and Hesiod, is essentially different from that in the *Euterpe* of Herodotus.

the progress of maritime science have been advanced : whilst the various nations of the globe, united by the golden chain of commerce, might have cultivated the arts of peace, and respected the influence of the trident. The discovery of the Cape of Good Hope, and of America, would have afforded at an earlier period an ample scope for the genius of ancient commerce, whose resources and influence, increased by the lapse of ages, would thus not only have ameliorated the condition of mankind, but would also have prevented the monopoly of power, and the long night of slumber. The scenes which mark the establishment and decline of the Roman empire, could not have disgraced the page of history, nor would the actions of Caligula have insulted the dignity of human nature.

* *How long shall we continue making books, as an apothecary makes medicines, by pouring out of one phial into another !*

In the note on Appian, (vol. i. p. 175), we are surprized to find Dr. S. translating '*lomentum aut nitrum*,' soap or nitre. He surely could not fail to know, that the Hebrew נתר and the Greek νιτρον, and the Latin nitrum, were a very different thing from the English nitre. How this variation of meaning arose we do not stay to inquire ; but certain it is, that the nitre of Solomon and Jeremiah, Dioscorides and Pliny, was an abstergent, which ours is not. The modern nitre, Dr. S. well knows, is a neutral salt, the nitrate of potash ; the ancient, we cannot doubt, was the soda, or fossil alkali, the *natron* which is found abundantly in Egypt, &c. at this day, and is called by this name.

With respect to the origin of the Latin language, we cannot fully agree with Dr. Steuart. Though the Latins have adopted many things from the Greek ; as in particular the Æolic digamma, whence *ovis* from *ovs*, *vinum* from *oivos*, &c. ; and the Æolic or Macedonic nominative case, as *poeta* and *cometa* from *ποιητης* and *κομητης* ; though both Pliny and Tacitus say, the ancient letters were very similar in the two languages ; and though Dionysius Halicarnassensis deduces formally the Latin nation first from Ænотrus and his colony ; then from the Pelasgi and their colony, from Evander, from Hercules, and, lastly, from Æneas ; — yet, among other reasons, because the Latin wants the article which the Greek has ; wants the dual number ; and is so very diverse in other respects from the Greek ; and is vastly inferior to it in the structure of the verb, and discrimination of time ; we can by no means think the Latin to be a mere dialect of the Greek, much less a corruption of it. We apprehend that it is a very complex language, as might naturally be expected, mixed, no doubt, and modified, by the various tribes which colonized Italy, and the various adjacent aborigines. The original stock cannot be traced ; but it is probable, that both the Gothic and the Slavonic shared largely with the Greek in its conformation.

We are surprized that our translator can so complacently

ply Lucian's 'requisites' for historical composition, to the writings of Sallust; impartiality, beyond a doubt, is a praise which the treatment of Cicero must forfeit for ever. Surely that 'father of his country,' (a title assigned him by 'FREE Rome,') should not have been grouped undistinguishably in the crowd. A faithful historian would have placed him in the boldest relief, exposing himself to danger, while he warded it from his country. Cicero himself, we confess, has told the story *usque ad nauseam*; but this could not authorize the historian to forget it.

The remarks on style in the second essay, Vol. I. 226, *et seq.* we highly approve; though the author is absurdly vehement in his refutation of all the charges urged against Sallust, as a writer. The comparisons between Sallust, Livy, and Tacitus, among the Romans, and between Hume, Robertson, and Gibbon, among ourselves are on the whole well executed. Of the latter writer it is truly observed:

'When Gibbon appeared, and was unable to rival them (Hume and Robertson) in energy, like the followers of Livy and Sallust, he became more studious of ornament. He was anxious to hide his inferiority of strength under the extraordinary elegance of his dress. His style accordingly is eloquent and flowing, and at once correct and splendid. He is to his celebrated precursors, what Demetrius Phalerius was to *Æschines* and Demosthenes. Like that ingenious Rhetorician, he seems to belong to a period, of which the maturity being past, its want of real vigour is to be supplied by curious refinement, by laboured diction, and by fastidious delicacy. He was as deeply enamoured of the false lustre of Tacitus and the French, as Seneca was of that of the declaimers: and it is equally true of both, that with genius fitted to adorn, they corrupted the taste of their respective ages.'

The famous Roger Ascham admires the writings of Sallust, yet censures him for both old and new words: for Grecisms; for 'using *amat* instead of *solet*,' like *αγαπα* and *φιλει*, for nominative cases put absolute, &c. Steuart defends his Roman client against the tutor of Queen Elizabeth, and we think successfully. He justly remarks the advantage which the English style has derived within these 50 years from the reviving taste for ancient vigour and purity. We cannot help smiling, at the indecorous retort with which he twits, and mocks the venerable Roger Ascham and Sir John Cheke; but we cannot forgive it. 'Surely these have not advisedly red the wrytings of Saluste: for their fantasies smell not of that learning or judgment, which befiteth such wise and worthie wits of Englande. Verelie it be a matter of moch readyng and tried judgment, to make trewe account of the faults of those authors, which did wryte in the most perfitte time, lest we do but shew forth our own blyndnesse. Wherefore I will recite to thies learned scholars the very wordes of Quintilian, who saith, *modestè et circumspecto judicio de*

tantis viris pronuntiandum est; ne, quod plerisque accidit, dam-
nent quæ non intelligunt."

The account of editions and translations of Sallust is far from complete. It is by no means certain, that the Venice edition in folio 1470, is the *editio princeps*; others supposed it to have been the work of Zainer nearly at the same time, and particularly the Sorbonne edition, in 4to. probably quite as old, which are here overlooked, may fairly dispute its title. Among a great number more, the following are also omitted; that of Badius Ascensius, fol. 1523; that of Maittaire, 1713; the valuable one, with a commentary, by Minellius, 1740; and the curious STEREOTYPE edition, 24mo. Edinb. 1741, on plates cast by William Ged, whose claim is thus incontestably proved, long before the invention was adopted at Paris by the Didots. A new edition also has lately appeared in America (*Ecl. Rev.* II. 576.) The account of translations at home and abroad is curious, and much more accurate. One circumstance, under this head, very dishonourable to Dr. Steuart, is the insolent abuse of that excellent and useful scholar, Mr. Clark of Hull: can any mortal think why? *Hinc illæ lachrymæ!* Mr. Clark prefixed to this translation, *Le Clerc's Life of Sallust, with the authorities in the margin!!*

Necdum etiam causæ irarum, sævique dolores,
Exciderant animo; manet alta mente repostum
Judicium (invisum), spretæque; injuria famæ.

Dr. Steuart ingeniously defends the authenticity of the two *epistolæ*, otherwise called *orationes*, to Cæsar; but so little is the resemblance they bear to Sallust's style, and, as our translator admits, they display so much "less maturity of thought," and so much "less correctness of expression," together with some puerilities, that we cannot acquiesce in his opinion. The manner in which they speak of Cato, is widely different from the language of the Conspiracy: Scarcely too would the historian have presumed to dictate thus to the dictator, especially if this was the performance of his youth, as Dr. S. supposes. And if he were advanced in life, he would not surely inveigh against the influence of money in the management of the state; well knowing Cæsar's notorious character for bribery, and indeed how capable he was of taking a bribe. In the edition of 1528, *penes nos*, they are stated to be *incerti auctoris*; and certainly the silence of the ancient grammarians about these works, is a considerable argument against them.

In the 1st. Epistle Dr. S. adopts the Abbe Thyvon's reading *At hercule*, *HINC cum CARBONE*, instead of, *NUNC cum CATONE*; in this, we believe, he differs from nearly all the editions: Havercamp, reads *nunc cum Catone*, Ascensius, omitting both particles, "At hercule Catone, L. Domitio cæterisque ejus"

dem factionis, quadraginta senatores, multi præterea cum spe bona adolescentes, sicuti hostiæ mactati sunt. *Carbone*, beyond a doubt, is a happy correction, agreeable to the second epistle, and to historic truth; Lucius Domitius, and Cneius Papirius Carbo, both men of consular dignity, were put to death by Pompey, under the sanguinary reign of Sylla.

Dr. S. also notices a variation of the text in the first sentence of the second epistle. Wasse and others read *Populus Romanus antea obtinebat*, Ascensius, *Populus R. antea tenebat* which we think likely to be the true; Dr. S. follows Havercamp and Miller, *Provero antea obtinebat regna atque imperia fortunam dono dare*.

We are now to lay before our readers some specimens of the translation, with an opinion of its general merits. We have already intimated that Dr. S. is a determined enemy to Sallustian brevity. The size of his books, the style of his notes, the nature of his criticisms, all led us to expect a very diffuse and paraphrastical translation. We cannot say that expectation has been gratified; for if the Doctor had surprized us by a nervous imitation of his original, he would have given us more pleasure, and merited more praise. He will plead *in bar* no doubt against all our censures; he will declaim on verbal versions, and on jarring idioms, and on the spirit of the original: but we overrule all his remonstrances, and proceed to make him his own accuser in the very first sentence of his work.

'It is the *duty* of all men who would *maintain* their rank in the scale of the creation, strenuously to endeavour that their lives be not passed in a state of *obscurity*. *Without activity and usefulness they will little surpass* the herds of the field, who are doomed by nature to grovel on the earth, the slaves of *sordid and unruly appetites*.'

Decet, in this place, does not mean any duty or moral obligation; it only means *expedient* for attaining the object of pursuit. *Præstare* is not *maintain*, &c. but *surpass*, which the reader finds in the second sentence. *Obscurity* does not give the idea of *silentio*. Half the next sentence is altogether Dr. Steuart's; *prona* does not mean groveling; it refers merely to the posture of quadrupeds. This opening is a true and unpropitious omen; for on this plan the whole translation is executed. The reader therefore will not be surprized to find that Dr. S. has written a paraphrase; that he has taken the ideas of Sallust for his text, that he has mingled many of his own, that he has moulded the whole to his mind, and arrayed it in such ornaments as pleased his fancy, and seemed likely to charm an English reader. He has given us two fine pieces of historical composition, and displayed his own style to considerable advantage; he has also told us what were Sallust's opinions, and, where they seemed obscure,

has endeavoured to illustrate them. How far all this is synonymous with the word *translate*, the reader must judge.

Another striking proof may be found in the following sentence, that we have truly described the nature of Dr. S.'s labours. We cannot stay to dispute about the correctness of the idea which the translation conveys.

'*Quæ homines arant, navigant, ædificant, virtuti omnia parent.* Bell. Catil.

'II. Survey the whole circle of human affairs, and you shall find, that they evince the ascendancy of intellectual vigour. The skill of the husbandman, the discoveries of the navigator, the labours of the architect, all spring from that powerful source.'

It is ludicrous enough to talk of *discoveries* and *navigators* when one refers to a *good market*, and the other to a merchant in a little coasting galle! In the sentence immediately preceding, *optimum quemque* is very improperly rendered, 'the most aspiring competitor.'

This specimen of *free* translation may serve to satisfy the reader of Dr. Steuart's pretensions; indeed it will almost incline him to long for a '*fidus interpres*.' It would be endless to quote instances of perverted metaphor, of feeble redundancy, and puerile amplification. Surely none but Dr. S. would translate *audacia pro muro habetur*, 'Valour spreads, over the head of its possessor, a broad shield of defence!' On the same plan, *cruentam et luctuosam victoriam*, a bloody and deplorable victory, is metamorphosed into 'a field dyed with their blood, and cause to water it with their tears!' And this is to be a model for English universities!

The following admirable character of Catiline is unquestionably well written, according to the translator's manner; but those who wish to know the manner of the original, will seek here in vain. We doubt whether a finer passage can be found in either work; the sense is correctly ascertained, and judiciously preserved. The passages we have distinguished are *additional*, many which are trivial or allowable, we overlook.

'Catiline delighted in broils, in civil commotion, in rapine and bloodshed. In such scenes he had mingled from his early years, eager to exercise his talents for mischief. With a constitution capable of enduring beyond belief, the extremes of cold, of want, and of continual watching, he united a spirit which was, at once, daring, crafty, and versatile. He could frame any falsehood; he could dissemble any truth; ever ready to support an artificial character. In the gratification of his appetites he was fierce and ungovernable; covetous to a degree, of the possessions of others, prodigal, alike of his own fortune; and, when copious and voluble in talk, endued with but a small share of solid understanding. Yet the genius of the man was towering and romantic. His ambition was altogether of that ardent sort, which loves the great and incredible, and aims at objects wholly beyond its attainment.'

Dr. S. in his note, has judiciously collated this masterly sketch, with the portrait which Cicero introduces in his oration for M. Cælius.

The reader will perceive from the following passage, in the speech of Cæsar on behalf of the conspirators, with how much ingenuity Dr. S. adopts modern phraseology, and places his subject in the light of recent events; in this extract, it must be confessed, our italics make a formidable appearance.

'Lacedæmonii, devictis Atheniensibus,' &c.

'Go to the proof, and appeal to facts. In the history of the Athenian republic, we read, that when that state yielded to the power of Lacedæmon, thirty persons were by the conquerors set over Athens to administer. Those magistrates opened their reign with a multitude of executions: they seized the loose and profligate, the pernicious and unpopular, and sent them to the scaffold, without the forms of trial. The people looked on with exultation, and celebrated the justice of their new rulers. But mark what followed. A precedent was established: and, the licence once given, that precedent was too soon fatally misapplied. Honest men were next cut off. The reign of terror commenced. Vice and virtue fell by the same blow. Thus the city of Athens groaned under oppression. But it was the chastisement of her folly, in too easily applauding discretionary power, which, she saw in the end, is the law of tyrants.'

'The history of Sylla is fresh in every one's recollection. When that usurper, flushed with victory, first seized the government, and ventured on the massacre of Damasippus, and others of a like stamp, who had enriched themselves by the misfortunes of the commonwealth, who was there then that applauded not the act? Justice, it is true, had been summarily done: yet it was the profligate, the factious, the fomentors of public discord, who had paid the forfeit of their crimes. What was the consequence? a general massacre followed.'

The following just though very diffuse and florid paraphrase, we quote for its beauty and importance; but it is so completely different in form from the original, that we shall not take the trouble to distinguish its abundant faults.

'Sin captus pravis' &c. Bell. Jugurth. 1.—'But if, impelled by appetite, or seduced by passion, the mind ignobly sink under the dominion of sense, vice and indolence impose their fetters, and habit gradually rivets them. Corruption once begun, it soon takes root in the heart. Our vigour relaxes; the flame of genius is extinguished; and time passes away, without improvement. Meanwhile, the frailty of nature is sure to be charged with the train of misery that ensues. Thus it usually happens: men refer miscarriage in enterprise to any source, rather than to their own misconduct.'

At the close of the Catiline, the Roman historian seems to have remembered that admirable passage of Thucydides. *Z. of;*

των τε γὰρ νεκρῶν αἰσφῶν ὄντων, ὅπου τις ἴδοι τινὰ των ἐπιηδεῶν κείμενον ἐς αὐτὸν μέλα φόβος καὶ δῆλος, &c. Dr. S. has written his conclusion with care: it is a fine description, and the reader will fully justify our adding it to our quotations.

‘The crowds, which curiosity or the love of plunder attracted to the camp, beheld the field of battle with strong emotions. In turning over the bodies of the slain some discovered a friend or guest, and some a companion or relation; while others, with malicious pleasure, recognized their enemies. The effects produced throughout the army were thus opposite and various. They were, like the scene itself, a tumult of intermingled passions, of joy and grief, of regret and congratulation.’

We have never more deeply regretted Dr. Steuart's illimitable verbosity, than in that exquisite speech of Micipsa, *Parcum ego te, Jugurtha*, &c. As if determined to exasperate every admirer of Sallust, and indeed every reader of taste and feeling, our translator has completely overwhelmed and concealed the beauties of his original, beneath the heavy folds of his gorgeous and voluminous drapery. We spare ourselves the pain of seeing it on our pages.

On the whole, we have frequently endeavoured to consider this translation as an original work; in this light it appears a very interesting and elegant production, and reflects no little honour on the abilities of the writer. At the same time we cannot help expressing our wish, that Dr. S. had adopted a more chaste and manly diction; and this we had a right to expect, from the severity of his rebuke on the stately and luxurious majesty of Gibbon. It cannot be denied that the style of this work is often childishly florid, pompous without strength, and circuitous even to obscurity. As a translation we have already expressed our opinion of it; we certainly should condemn such wanton diffuseness even in a poetical version. We are sensible of the defects of this performance: but we are also fully aware of the difficulties of the task. While we think, therefore, that Dr. Steuart has far exceeded the bounds, within which the liberty of translation ought invariably to be restricted, we are ready to acknowledge, with the utmost cordiality, that his version possesses considerable merit, and in some measure meets our wish, that the incomparable Roman should be introduced to English readers in an elegant dress, suited to the fancy of the times, and worthy of his rank and merit. We do not know that it ought to supersede future attempts. A writer, whom taste and habit induced to adopt a style more similar and suitable to the original, would now undertake the task with peculiar advantage. Dr. Steuart's work would obviously afford the most desirable assistance, and would enable a new translation to appear, with little or no comment, at a very moderate expense.

The notes of this publication, we have already observed, are very voluminous, and, to a great degree, unnecessary; yet they are generally learned, or at least elegant and interesting; they render the work exceedingly complete, and will save the reader the trouble of reference to other volumes, though it must be confessed they charge him a high price for this convenience. Some instances of false grammar and anomalous construction might be noticed; but these are like a few hairs adhering to a roll of velvet, of little importance, except as blemishes to its general beauty. We now take leave of Dr. S. expressing our conviction, that his deep research, his patient labour, his elegant taste, and his various, extensive, and accurate erudition, will command the gratitude and esteem of the world of letters.

Art. XII. *A Letter to William Wilberforce, Esq. M. P. on the Justice and Expediency of Slavery, and the Slave Trade, and on the best Means to improve the Manners and Condition of the Negroes in the West Indies.* By Robert Heron, Esq. Price 4s. 8vo. Jordan and Maxwell. 1806.

ROBERT HERON, Esq. we have understood to be an assumed name, in which a certain author publishes those follies of his brain,* to which he is—we mean to which he *ought to be*—ashamed to prefix his own. On the other hand, we have been assured that this Robert Heron is not that Robert Heron, not a *nominis umbra*, but a real person now existing *in rerum natura*, who undertakes to produce a certain number of MS. pages on a given subject, for and in consideration of so much good and lawful money, &c. &c. &c. How this is, we cannot pretend to say; our concern, assuredly, is not with the author, but with the book. This we find to be a ferocious personal attack on Mr. Wilberforce, the most absurdly sophistical, and contemptibly malignant, that has, perhaps at any time, abused the liberty of the press. Its main argument is the unlawfulness of doing *any possible evil* (that is, occasioning any pain whatever) for the sake of any possible good; an argument which applies exactly as much to Mr. Wilberforce and the slave-trade, as to the Ld. Ch. Justice and a convict at the Old Bailey; an argument so outrageously ridiculous, that none but a madman would think of refuting it. Every thing in the book which could at all claim the honour of an answer, has been answered a hundred times before; and our readers will not wish to find here, what they may find almost any where else. We shall therefore only shew how the author commences his attack.

* See his renowned '*Letters on Literature*,' published many years ago, and worthy of immortal ridicule.

' A fragment riven from a basaltic column, falls, unconscious to the earth. The sun-flower opens and shuts up its petals, by mere vegetative irritability. The force and delicacy of the sensations of even the most sagacious of brutes, and their combination into some sort of reasoning thought—arise not to the distinctions or obligations of morality. We expect not from infants more than natural unreflecting benevolence—and simple truth, not aware of the very possibility of such a thing as falsehood. To the savage, to the barbarian, to the unlettered peasant, to the bigot, *where the rust of bigotry has eaten into the very core of the soul*, it is but just to pardon almost every torpor, and every perversity of moral sentiment,' &c. &c. &c.

We were so confounded with the fall of the basaltic column, in the first line of this quotation, that we could not imagine whither the author was hurrying us, till we found ourselves at page 15, on the very scaffold of the guillotine, and were recalled to our senses by these tremendous interrogations.

' Do you (Mr. Wilberforce) deem a Marat, or a Robespierre, not to have been the most atrocious of criminals? Or do you suppose that there was not among them and their associates, a ferment of good intention, at least as blameless?—blameless, do I say!—*as sublimely virtuous*, as that by which your own efforts for the abolition of the slave-trade, and of slavery, have been so long prompted and directed?'

Had we stopped here, and thrown the pamphlet into the fire, the reader would have applauded our zeal; though he might have questioned our authority—that ought to be left to the hands of the common hangman. Yet still we look upon this pamphlet with some complacency! for it reminds us of an expiring monster employing the last convulsive agony of existence, in darting a fierce, but ineffectual blow, at the breast of its destroyer.

Satan is never more the prince of darkness, than when he appears as an angel of light; and Mr. Heron is never more profane than when he pretends to be pious. Hear him!—'*True Christianity* is to *that* religion, which Sir, your well-known book teaches, what the dramas of Shakspeare are to Dryden's romantic tragedies!' At page 120, the printed text says of a *true Christian*, 'He trusts to the grace of God, as to that conduct of Divine Providence, which, still educing evil out of good, hinders, by its general arrangement of things, any one act of his from disordering the general harmony.' As this evidently is a *misprint*, we notice it only to prove to the author that we have read his letter with more attention than he has revised it. But here behold deliberate sacrilege: he informs Mr. Wilberforce, that 'the particular modes of *emigration*! and *subordination*! by which alone the West Indies can be peopled,' are '*the law of nature; the revealed will of God; the common sense of mankind*,' &c.; and adds, 'I can no longer suppose, but that you now deeply regret

that you should ever have put such a rash hand to the æconomy of slavery, as did Uzzah, with unfortunate zeal, to the ark of God,' p. 27. When Mr. Heron presumed to compare '*the æconomy of slavery*' with '*the ark of God*,' he forgot that Uzzah was smitten, not for attempting to overthrow it, but for putting forth his hand to support it, when it was shaken. With this hint we leave Mr. Heron.

Art. XIII. *A brief Treatise on Death, philosophically, morally, and practically considered.* By Robert Fellowes, A. M. Oxon, pp. 134. 12mo. price 3s. bds. Mawman, London, 1806.

THE acknowledged importance of the subject, the universal concern it must excite in a world of mortals, the numerous, varied, and interesting scenes which it presents, the awful issue to which it conducts, all unite to render death a theme peculiarly favourable to the display of mental energy and impressive eloquence. In this respect, the task has not fallen into insufficient hands. Unhappily, however, for Mr. F., immortal truth alone can look 'the king of terrors' in the face; for when he casts his gorgon glance upon them, all the decorations of taste and learning wither in a moment, leaving us to detect with indignation the vain attempt to paint and beautify a corpse. And when a writer, employing respectable powers upon a favourable subject, completely fails of producing any valuable effect, to what can we attribute his infelicity, but to some *pequeño defecto* some latent error at the foundation of his system, which enfeebles and perverts all his efforts. This appears to us the true cause of Mr. F.'s failure; for we shall be most egregiously mistaken if one of our fellow-mortals should ever learn to die with safety and comfort, by any aid this treatise can supply.

On a question awfully big with importance, where nature and reason feel their weakness, where to mistake is fatal, and to be right is the pledge of immortality, who would not expect a christian minister to search the inspired records of his religion, to consult with its infallible Author, and present to the world the decisions of him, 'who holds the keys of death and the invisible world.' But such reasonable expectations would here be disappointed; we are more frequently informed what man may think probable, than reminded of what God declares certain. Though Jesus Christ is the prince of life, who has abolished death, and brought life and immortality to light; though he says, I am the resurrection and the life; notwithstanding his death and burial, have an influence so powerful and so propitious on ours; and saints, apostles, martyrs, christians in every age, have found the solace of their last moments, in "looking to

Jesus," yet he holds no prominent or important place in this volume.

The true cause of death is kept out of sight. Paul informs us that death is originally the 'wages of sin,' that 'by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.' Mr. F. on the contrary, labours to convince us that death was sent into the world as a blessing, a mark of the Creator's beneficence towards those whose virtues he approves. In some of these reflections, he departs so widely from common sense, as well as revelation, that we need feel little apprehension of his doctrine producing any serious effects.

The antichristian consolation which is here held forth to the dying, is entirely in unison with the character of the work.

'When then we come to die, and reflect on the state into which we are about to pass, and the particular qualifications of disposition and habit, which the gospel has enjoined as necessarily requisite for the enjoyment, our only security and consolation can consist in the consciousness of having lived soberly, righteously, and godly, in this present world.'

This is completely abandoning, not only the prominent doctrine of the Scriptures, but the articles of the church, to which Mr. F. has sworn his assent. Similar sentiments might be found in the *Memorabilia*, but certainly not in the Acts or Epistles of Paul.

Is it because he is doubtful of his strength, and suspects he may need the forlorn hope, that Mr. F. recurs to the doctrine by which he might preach consolation to the damned, the temporary duration of future punishments? And by what new reasons has he attempted its support? Because the "temporary offence" of mortals cannot deserve eternal punishment. In what law-book, human or divine, are we taught to regulate the continuance of the punishment by the time employed in committing the crime? Defective as we think our criminal code, we have never yet arraigned it, for dooming to duration vile and long, the man, who, for the twinkling of an eye, abused his liberty to the injury of another in his person or property. And whom are we to thank for the temporary duration of the crime? Not the sinner; if he ceased to sin, it was because he had gained his object, or was weary of it, or was unable, or was afraid, or on any account rather than that the current of his disposition was changed, and his heart regenerated. Had not justice overtaken him, or some one of these impediments interfered, what security have we that he would not have gone on to sin for ever! Can we then prove, that infinite justice may not punish men for the crimes they would have committed, if they

could? To Mr. F.'s naked assertion, that the expressions of scripture, when explained according to the rule of sound criticism, afford no countenance to the doctrine of eternal punishment, we think it sufficient to oppose our plain denial.* And *why* should we torture the scriptures, and weaken their authority, by attempting to overturn this doctrine? May we not safely trust the judge of all the earth to do right? and while the eternal duration of future punishments may display his justice, and prove that he has not governed the world by a lie, may not the nature and degree of them be so exactly apportioned to the varied shades of guilt, as to afford the completest satisfaction to every pure and perfect intelligence? That it *will*, we are satisfied; *how* it will, we are not concerned to know.

In spite of our reluctance to undertake the ungrateful task, we are compelled to protest against the very virtue which this book inculcates. Notwithstanding the gloss of words, the principle which breathes in these pages is not benevolence, which supremely regards the first and best of beings, and after him all others in their due order, and which alone possesses the nature of true virtue; but selfishness, which is of the essence of sin. To glorify him who justly claims supreme honour, to obey the king who ought to rule, to please that eye whose approbation alone is worthy our pursuit, to imitate the pattern of virtue, to approve ourselves the friends of him to whose excellencies indifference or dislike is impiety, are the motives which the scriptures have revealed, and true philosophy approves, as giving the spring, the inspiration, and the value, to all virtuous disposition and conduct. But these seem to have no place in Mr. F.'s system of religion, at least they have none in his book. To some of the motives which he urges, we readily yield their portion of worth and influence; but we object to their holding exclusively the place of purer and more exalted sentiments.

Amidst so much to censure, we can sincerely say, we were pleased to find something which we might justly commend. We could wish that all whom it may concern would practise the advice given with regard to making of wills, and the exercise of charity and forgiveness. The reflections on a death-bed repentance are such a medley of good and evil, that our critical fan will not enable us to separate the wheat from the chaff. Beside what Mr. F. has said to abate the vicious and ruinous confidence which men place in dying contrition, we should observe, that many, rescued from the instant stroke of death, have proved, by their subsequent conduct, that though sincere re-

* Page 55, Mr. F. uses the phrase *everlasting* destiny; and perhaps he thinks he is consistent.

penitance be never too late, late repentance is often not sincere. With regard to the penitent thief, we think Mr. F's conjectures unworthy of regard, because they are wholly gratuitous; there is no reason to believe that one was less criminal than the other; the sacred historians make no difference; they are both called *λῆσται* and *κακούργοι*, thieves and malefactors; and the penitent acknowledges that they suffered justly. Surely the antidote to dangerous presumption is placed near enough, when we behold on the other side of the Redeemer, a fellow sinner dying in impenitence. We should lay most stress on the thought, that it must be a desperate hazard to presume how the Saviour would act in any common case, because in that awful hour when he was making atonement for sin, it pleased him to erect a stupendous monument of its mighty efficacy.

If specious reasoning, adorned with the charms of classic periods, could, without the vital animating spirit of christian doctrine, smooth the bed of death, we may recommend our readers to lay this volume on their last pillow. But while man is a sinner, God a just, and holy governor, as well as a gracious parent, death serious, eternity awful, and christianity true, we would advise all, who value the peace of their last moments, to adopt the views of apostles and martyrs, and to commend their departing spirits into the hands of their Creator, Redeemer, and Judge, 'Lord Jesus receive my spirit.'

Art. XIV. *Christian Love*, with its correspondent Duties and Advantages, a Sermon, by J. Raban, of Wallingford, Berks, pp. 56. Price 1s. Williams, 1806.

WHERE is the critic so severe as to knit his brow at a discourse, whose spirit and design, like the law and the gospel of God, may be expressed in one word, Love. The preacher has made us so entirely of his party, that any censures we might venture to utter would be repress by our esteem and respect. We might indeed say, that he has attempted too much for one discourse from the pulpit; and we certainly think, that fewer thoughts, laboured with more care, would have produced better effect. Yet we are hardly prepared to say what we could wish omitted; for as much as was gained in elegance and polish might be lost in a diminution of intrinsic value.

As a composition we must call it loose and inelegant; and indeed Luther advised to preach sometimes *pueriliter, et ad captum vulgi*. Mr. Raban must allow us to wish, that he had constructed the following sentence in a less offensive form. 'Most ministers of the Gospel might look down with contempt upon the knowledge of by far the majority of their hearers.'

This is hardly consistent with the urbanity and politeness, which are commanded in the precept, 'be courteous,' and which we were pleased to see the preacher recommend so forcibly on Christian principles.

Art. XV. *A new Collection of Enigmas, Charades, Transpositions, &c.* a new Edition, 12mo. pp. 229. Price 4s. Longman and Co. 1806.

WE shall not enter into any arguments concerning the utility of enigmas in general; it may be sufficient to remark how highly they were esteemed among the sages of Asia, Greece, and Egypt, as contributing not merely to divert, but to strengthen and invigorate the mind. We warn our young readers, however, that the present is a *collection*; and that they may expect to find it contain old and new, good and bad, to the amount of more than three hundred.

Art. XVI. *Sacred History, in familiar Dialogues, for the Instruction of Children and Youth*, 2 vols. By the late Miss H. Neale, with a commendatory Preface, by the Rev. John Ryland, D. D. 2d. Edition, 12mo. pp. 295, 316, price 7s. boards. Gardiner, Burditt, 1806.

WE fully agree with Dr. Ryland, 'that this work unites so much entertainment with the most profitable and evangelical improvement of the Scripture Histories, as greatly to exceed, in the latter respect especially, if not in both, any other attempt of the kind.' The first edition was published several years ago in four small volumes, the last of which comprized, by way of appendix, a historical account of the Jewish nation, from the time of Nehemiah, to the destruction of Jerusalem. We are surprised to find that any of this volume remain unsold, as it completes the chain of Scripture History, and furnishes the young reader with very useful information, which he can no where else obtain with so much ease and pleasure. As this is the case however, the other part of the work is here reprinted in two volumes, and the whole will now be complete in three. We recommend it to every juvenile library, with the best wishes for its extensive circulation, and the firmest confidence in its utility.

Art. XVII. *A short Catechism of Sacred History; for the use of Schools*, pp. 51. Price 1s. Darton & Harvey, 1806.

Art. XVIII. *An Epitome of Sacred History; chiefly abstracted from Dr. Watts's Short View, &c.* 12mo. pp. 323. Price 4s. Darton & Harvey, 1805.

THE abilities of Dr. Watts, for communicating instruction to persons of all ages, have been celebrated by Dr. Johnson,

and admired by every friend of truth and piety, who is acquainted with his writings. His short view of Scripture History is, on some accounts, the most complete work of the kind that has fallen under our observation; but as it is too large to be committed to memory, its catechetical form is liable to objection.

In the first of the publications before us, we have a much shorter catechism than Dr. Watts's, which may be useful in assisting children to recollect the Scripture-History. We cannot, however, so cordially recommend it as we could wish, chiefly on account of its monstrous disproportion; the first half of its pages containing questions and answers on the History of Genesis alone; and all that is recollected of the remaining histories of the sacred volume being crowded into the other.

The second of these publications contains an abstract of Dr. Watts's Short View, &c. The editor has done little, besides leaving out the questions, and inserting the answers of the catechism in the form of a continued narrative; a few words or sentences were sometimes necessary to make the connection appear natural and easy; these are of course inserted, and sometimes we observe a few improvements of the style.

We know not for what reason, (unless to make the volume of a convenient size,) the editor has omitted Dr. Watts's very useful history, of what is generally termed the connexion between the old and new Testament: a part of the work which we esteem very necessary in the education of young people.

Art. XIX. *An easy Grammar of History*, ancient and modern; containing a brief Expression of the leading Facts of History, written so as to be readily committed to memory; with Questions and Exercises, by means of which History may be practically taught in Schools. By the Rev. John Robinson, Master of the Free-Grammar-School, at Ravenstonedale, Westmorland. 12mo. pp. 155. Price 3s. Phillips, 1806.

THE ample title page of this little volume sufficiently explains its design; we have therefore only to add, it is well written, according to the improved plan of Goldsmith's *Grammar of Geography*, and it is illustrated by four useful maps; three of them belonging to the ancient history, and one to the modern.

We esteem it our duty to remonstrate against the positive assertion, (p. 42,) that Charles II. of England died by poison. Children should not be taught to receive that as an undoubted fact, which is only the conjecture of suspicion, and of which a celebrated historian affirms, (though it may be thought with too much confidence on the other hand) that, 'all circumstances considered, this suspicion must be allowed to vanish, like many others of which all histories are full.'

Art. XX. *Cromer* considered as a Watering-place; with Observations on the picturesque Scenery in the neighbourhood. By Edmund Bartell, jun. second Edition, much enlarged, royal 8vo. pp. 124. Price 8s. London, J. Taylor; Cromer, Leake, 1806.

THIS publication is designed to introduce the invalid to a small retired bathing place, on the coast of Norfolk, distant from Norwich about twenty-two miles; and those whose health or habits induce them to prefer quiet to dissipation, will probably find their advantage in adopting the suggestion. *Cromer* was formerly a considerable place, but the old town long ago yielded to the encroachments of the sea, together with the church, some remains of which, it is supposed, are still visible at very low tides. The inhabitants mostly subsist by fishing; some of them are engaged in salting and curing herrings. The work before us is chiefly occupied in describing the scenery of the adjacent country, the seats of the neighbouring gentry, and the market towns within a distance of ten miles. The author's reflections on the picturesque views he describes, and his deduction of landscape principles from these genuine compositions of nature, will be deemed the most entertaining part of the work. If we may depend on the accuracy of his eye, and the fidelity of his descriptions, the visitor will be amply gratified in such an excursion as our *cicerone* has suggested.

This edition, which is much improved, is handsomely printed; and is adorned with a view of *Cromer*, a view of interesting and luxuriant scenery on *Fellbrigg Heath*, and a neatly coloured map of the vicinity. This map is in some respects deficient; it should have delineated the eligible roads which are recommended in the work, and it should have distinguished the seats as well as the parks in which they stand; the churches should also have been inserted, and the mile stones should have marked the distance from London, &c.

These deficiencies we mention as hints for a succeeding edition, and for the notice of those who may be engaged in similar undertakings. We ought also to remark, that the work would have been materially benefited by a rigorous revision.

THANKSGIVING SERMONS.

Art. XXI. *A Sermon* preached to a Country Congregation, on the occasion of the late General Thanksgiving, &c. &c. By the Rev. Sir Adam Gordon, Bart. Rector of West-Tilbury, Essex. pp. 23. Price 1s. 6d. Rivington, 1806.

IT is our duty to apologize to the Reverend author of this discourse, and his numerous brethren, for our long neglect of the sermons they have published. With regard to performances of this kind, we believe there are almost as many writers as readers; and since it has become the fashion to publish sermons, merely on account of the event which occasioned them, they excite but little curiosity in the public, and not much attention from the critic. We do not expect to render any service to the author of this respectable sermon, by recording it in our pages; but at least we shall perform our duty, and obviate the reproach of neglecting him.

Art. XXII. *Victory and Death*. The Substance of a Discourse, delivered December 5, 1805, &c. By Thomas Wood, (Huddersfield) pp. 25. Price 1s. 6d. 1806.

THIS is, like the last article, a declamation in praise of the gallant conqueror of Trafalgar, applauding our country and condemning our enemies. We do not see the necessity for preaching against religious establishments on such an occasion.

Art. XXIII. *England's Greatness*, the Effect of Divine Power and Goodness; a Sermon preached at the Nether Chapel, Sheffield, Dec. 5, 1806. By J. Dawson. pp. 46. Price 1s. Williams. 1805.

THE design of this performance is commendable; it is not in any respect particularly distinguished from the numerous tribe to which it belongs.

Art. XXIV. *A Sermon* preached in the Parish Church of Sedgefield, in the County of Durham, &c. Dec. 5, 1805. By the Rev. Thos. Sanders, A. M. of Christ-Church, Oxford, and Curate of Sedgefield. pp. 33. Price 1s. Hatchard. 1806.

A SERIOUS and respectable discourse, which does not pompously panegyrize the fallen hero, or the country for which he fell, but which aims to impress more important subjects on the mind. It warmly excites our gratitude for national mercies; but considers this as a duty of far less magnitude than personal repentance, and earnest solicitude for eternal salvation. We should be very glad to find the spirit of this discourse pervade every sermon on a similar occasion.

Art. XXV. *The Sword of the Lord & of Gideon*. A Sermon delivered in Peckham, Surrey, on Dec. 5, 1806. &c. &c. By W. Bengo Collyer. pp. 24. Price 1s. Conder, 1805.

THE text which is announced in the title is ingeniously divided into the following heads of discussion; the superintendence of Providence; the necessity of human exertion; the happy effects of their combined influence; and the gratitude we should feel for their success. The discourse is characterized by youthful exuberance of imagination, rather than by pointed argument, or pious and profitable instruction. Warm compliments paid to his country, may appear to merit for the preacher the praise of patriotism; but in our opinion that homage which requires the violation of historic truth, the stern integrity of the pulpit should disdain to offer.

Neither are we quite pleased that the preacher should excite the liberality of his congregation, 'lest he should be mortified!'

SWEDISH LITERATURE.

Art. XXVI. *Svedenstjerna's Travels, &c.*—concluded from Page 570.

HAVING spent the winter in London, M. Svedenstjerna proceeded on his Western Tour; and in March 1803, set off by way of Bath for Exeter. It is from this place that his scientific travels commence.

Henceforward, he examines the soil with minuteness; he visits the manganese mines at *Pyne*, near Exeter, the lime-kilns near Newton-Bushel, and the peat-marshes, and veins of coal, near Bovey Tracy; all his remarks display an extensive acquaintance with Natural History, and a mind capable of accurate investigation.

In order to pass the highest part of Dartmoor, he went to Plymouth, by the way of Morton Hampstead; and here he analyses the *shining ore*, commonly used for cleaning stoves, and at the writing-desk as a substitute for steelblings; he confirms the opinion, that, notwithstanding its great similarity to *blacklead*, it is a spathose iron ore, of the same nature as the German *eisenmay*.

From Plymouth Mr. S. pursued his Tour to St. Austle, where he had letters of introduction to Mr. *Charles Rashleigh*, to whose abilities and patriotism he pays the highest compliments. This is the gentleman who, among his other useful undertakings, planned and founded the convenient harbour, near St. Austle, which after him bears the name of *Charles-town*. Here our traveller was much surprised to find, that the beautiful farms he saw around him, were, eight years ago, a barren and uninhabited common.

The famous clay near *St. Stephen's Church*, is afterwards analytically examined; the method of cleaning and preparing it for china manufactories described at some length, and compared with that used in France, and in other parts of the Continent.

Leaving this interesting country, celebrated during so many centuries for its mineral riches, M. S. then returned by way of Bodmin and Launceston, and thence through Barnstaple, to Ilfracomb, where he crossed the Channel to Swansea: at *Barnstaple*, he was charmed with the hospitality of Mr. W. GRIBBLE, who gave him an introduction to a friend in Ilfracomb, and offered him every assistance, even in money. 'I mention this circumstance' (says Mr. S) 'as a proof that English civility does not consist merely in treating you at a sumptuous table, but in tendering and affording you more important services.'—

At Swansea, our traveller was introduced to Dr. *Collings*, the Portreeve of that place, by a letter from Mr. GREVILLE. Here Mr. S. was completely in his element; along the river Tavey, near Swansea Canal, and on the road to Neath, he found a great number of iron and copper-works, among which Mr. MORRIS, Sheriff of the county, kindly guided him to the most remarkable: here, within the circle of a few Swedish square miles, he found fourteen copper-works, the aggregate produce of which was between 6 and 7000 ton per annum. During his stay at Swansea, he made different excursions, and describes successively *the mode of conveyance by Shipping on the Tavey, the Canals and Aqueducts, the Railroads and the Steam-engines*. After examining Mr. HAYNES's Pottery, he passed through Neath and Pontney Vaughan, to Merthyr, of which we think the following account may not be unacceptable.

Merthyr Tydvill, which less than twenty years ago was an insignificant place, has since, by its noble iron-works, become one of the most remarkable spots in England. These works, which are known under four different names, *Cyfartha, Penndarran, Dowlley, and Plymouth-works*, and which belong to as many proprietors or companies, are all situated within the compass of (three English miles) half a Swedish mile in length, and little more than $\frac{1}{4}$ in breadth. Within this narrow

circuit I observed 13 iron forges, which upon an average produced 40 ton of pig-iron per week, and 20,000 ton annually of bar and hoop-iron. Without knowing the situation of these works, and the process now used in England, it is indeed difficult to imagine the possibility of such a produce.'

Mr. S. further states, of the *Cyfartha* works, that, through the *Puddling process*, invented by Mr. CORTH, and executed by Mr. CRAWSHAY, the clear profit in *one year* of the last war, had exceeded 50,000 (p. 89) The number of workmen, including all who are any way employed at these works, he rates at about 4000.

He now proceeds by the way of Abergavenny, through Brosley to see the *Calcutt* iron-works, and those near *Coalbrookdale* and at *Lightmore*, and thence through *Shifhall*, *Wolverhampton* and *Wednesbury* to *Birmingham*.

Between *Dudley Castle* (the situation of which he praises with animation) and *Wolverhampton*, our traveller counted in a small circuit of about nine miles, nearly 40 iron-works of different magnitude, and through the polite attention of Mr. WATT of *Soho*, whose son accompanied him, he found this tour highly interesting. *Bradley* iron-work, belonging to Mr. J. WILKINSON, being the largest in this neighbourhood, is described at considerable length.

We next find Mr. S. at *Sheffield* and *Rotherham*, examining the founderies and manufactories in that neighbourhood: and we are sorry that our limits prevent the insertion of his remarks. Had he now pursued a route through *Barnesley*, *Wakefield*, *Bradford* and *Leeds*, instead of taking the way of *Doncaster*, *Thorne*, *Snaith* and *Selby*, he would not have complained that he met with no manufactories deserving his notice.

He then proceeds by way of *York* to *Hull*; and describes this great commercial town, and its different manufactures, with considerable minuteness: at this place he saw some of his countrymen, and remained several days. At *Newcastle* Mr. S. found a great many amateurs of mineralogical science; he mentions particularly Mr. WINCK, Colonel BIGGE, and Mr. Geo. LOSH, and notices their cabinets. At the country-house of Mr. *Thomas Bigge*, (founder of the *Institution*, in *Newcastle* upon the same plan as the *Royal Institution* in *London*) he spent several days and formed some interesting acquaintances. Nor did the *Tyne-works*, near *Limington* escape his notice, and still less the stupendous iron-bridge over the river *Wear*, which he admits to be the noblest and handsomest in Europe.

Our traveller entered *Scotland* by way of *Berwick*. The first object of importance that attracted his notice was the *Kelp*, or vegetable alkali (procured from the ashes of sea-weed so called), and used instead of barilla in soap-manufactories, &c. Here, as in *England*, we see him sometimes climbing a mountain on foot, sometimes travelling a champaign country, now examining the coal mines, near *Dalkeith*, the iron-work at *Crummond*, or the papermill at *Laswade*; *sui semper similis*, he is always an accurate observer and entertaining companion.

The manager of the *Carron* iron-work thought fit to refuse a sight of it, even to his own countryman: a whim equally unhandsome and useless, as the *Carron* foundery is not now the largest in the kingdom and produces nothing that may not be seen elsewhere.

At *Clyde* iron-work near Glasgow, which has three great furnaces, besides wind and cupola-forges, and which has been rated as next to *Carron*, in point of size and production, he staid several days; and whilst he is describing it he takes the opportunity to vindicate the genius, skill, and character of Mr. *MUSHEL* in the strongest terms; from a menial situation, this gentleman rose to the management of the whole concern, and on account of some unsuccessful experiments, he has been stigmatized as an ignorant empiric.

'A few miles from Dumfries,' says Mr. S. 'I saw one of the handsomest country-seats, in Scotland, belonging to Mr. *MILLER*. This gentleman seems to be about 50, and has for upwards of twenty years been occupied with a new construction of ships, which, not only in calm weather, but even with a contrary wind, should be able to pursue their course. These ships, one of which Mr. Miller presented to *GUSTAVUS III*, have two keels; between these, wheels are fixed, which should set the vessel in motion by a power independent of the wind. I was told that Mr. Miller had expended 20,000*l.* upon the project; neither the English, nor the Swedish Admiralty has thought proper to adopt his contrivance; but he is convinced, that nothing but prejudice prevents it. On a small piece of water, near his house, I saw a flotilla of sloops and boats, all constructed on this principle. Mr. M. is in other respects a very sensible and respectable man.'

The city and university of Edinburgh are treated with due respect; Mr. S. attended the Lectures of Dr. *HOPE*, and he particularly commends that professor for his perspicuous and familiar mode of communicating instruction. He also attended the prelections of Dr. *MURRAY*, in mineralogy, and had the pleasure of inspecting his private collection.

Among some other collections belonging to private gentlemen, Mr. S. notices that of Mr. *THOS. ALLAN*, which is daily increasing. It is arranged according to *HÄUY*'s system, whose prelections the owner had attended. With Mr. Allan, our traveller made several excursions, and also with Mr. *JAMESON*, whose abilities he mentions with becoming praise.

From the very scanty abstract of these volumes, which it has been in our power to make, the reader will be inclined to join in our wish to see them from the English press. They are written by a man of science and talent, and they embrace some very important and interesting subjects. In the event of such a translation appearing in this country, we recommend the division of the work into chapters, with the addition of an index, or at least an extensive table of contents.

AMERICAN LITERATURE.

Art. XXVII. *Message from the President of the United States*; communicating Discoveries made in exploring the Missouri, Red River, and Washita, by Captains Lewis and Clark, Doctor Sibley, and Mr. Dunbar; with a statistical Account of the Countries adjacent, read in Congress, Feb. 19, 1806, 8vo. pp. 128. New York, 1806.

THIS publication contains various papers laid before Congress, of which

The first is an official report of the progress of an expedition entered into under the authority of the American government, and

which is yet engaged in traversing the extensive countries situated between the Mississippi and the Pacific ocean. It is under the command of Capt. Lewis, who was sent, "with a party of men, to explore the river Missouri from its mouth to its source, and crossing the highlands by the shortest passage, to seek the best water-communication thence to the Pacific ocean." The party entered the Missouri in May 1804, and on the 1st. of November following, they took up their winter quarters, 1009 miles above the mouth of the river, in latitude $47^{\circ} 21' 47''$ N. and longitude $99^{\circ} 24' 45''$ W. from Greenwich. It is from this station, which was called Fort Mandan, that the letter from Capt. Lewis, dated 17th April, 1805,) or according to the President's introductory message on the 7th) was dispatched down the river by the barge with a crew of ten men. The party were to set off up the Missouri in six canoes and two *perogues*, immediately after dispatching the barge; Captain Lewis adds, "as our vessels are now small, and the current of the river much more moderate, we calculate upon travelling at the rate of 20 or 25 miles per day, as far as the falls of the Missouri. Beyond this point, or the first range of rocky mountains, situated about 100 miles farther, any calculation respecting our daily progress can be little more than bare conjecture. The circumstance of the Snake Indians possessing large quantities of horses, is much in our favour, as by means of horses the transportation of our baggage will be rendered easy and expeditious over land, from the Missouri to the Columbia river. Should this river not prove navigable where we first meet with it, our present intention is, to continue our march by land down the river, until it becomes so, or to the Pacific ocean. We do not calculate on completing our voyage within the present year, but expect to reach the Pacific ocean, and return as far as the head of the Missouri, or perhaps to this place, before winter. On our return we shall probably pass down the Yellowstone river, which, from Indian information, waters one of the fairest portions of this continent."

Upon the completion of this important enterprize, and the return of the travellers, the world will probably be gratified by a full, and, no doubt, an interesting account of their journey, and of the regions they will have explored; and which, connected with those of our countrymen, Hearne and Mackenzie, on one side, and the various navigators that have visited the north western coasts of the continent on the other, will nearly complete our geographical knowledge of the whole of that vast country, as far as the confines of the Spanish territories in New Mexico. We are afraid, however, that as we have not been able to discover that any eminent draughtsman, or scientific botanist, naturalist, or chemist, accompanies the expedition, its views, and consequently its reports, will be confined to commercial speculation, and statistical topography; an assiduous attention to both of which appears evident in the view of the Indian nations which accompanies Capt. Lewis's letter. Extension of trade, and, we suspect, territorial aggrandisement, seem to have been the principal, if not the only objects of the expedition. The latter motive lurks under the specious plea of protection to trade, in the following observation respecting the *Teton* Indians. "These are the vilest miscreants of the savage race, and must ever remain the pirates of the Missouri, until such measures are pursued by our government, as will make them feel a dependance on its will for their

supply of merchandize. Unless these people are reduced to order, by coercive measures, I am ready to pronounce that the citizens of the United States can never enjoy but partially the advantages which the Missouri presents." It is certainly a "consummation devoutly to be wished" that the whole of North America should partake in all the benefits of civilization; but we deprecate the extension of European settlements at the expense of the Indian aborigines, whether effected by the more rapid strides of desolating warfare, or by the slow but certain operation of spirituous liquors, which the trade as it is now carried on with them, from Hudson's Bay down to New Orleans, unfailingly introduces. The diminution of the native population, from these and other causes, is strikingly apparent in the statistical view above alluded to; some tribes appear to be now known only by name; many are said to be the remnants of once powerful nations; and most are stated to be gradually decreasing in numbers; whilst only of two or three the population is supposed to be rather on the increase. This statistical view, which forms a considerable part of the pamphlet before us, is given in a very crude and confused form, and for the comprehension of the mode which is adopted to convey the information it professes to contain, it is necessary, either to get by heart the meaning of nineteen arbitrary letters or marks, or to refer, in every instance, to the page of explanatory references. In stating the amount of the merchandize annually consumed by the different tribes, and the value of the articles they furnish in return, the denomination of that value has been omitted to be specified: we presume, however, it is in dollars, that these estimates are made. Collecting these amounts, it appears that the aggregate profit of the trade now existing with the Indian nations described, amounts to nearly 100,000 dollars, of which nearly one third falls to the share of the Hudson's Bay Company, and the British Canadian merchants. It seems probable, that when the period arrives, that the mercantile interests of the American traders clash with those of their neighbours from Canada, to the north westward, and the political views of the Spaniards, to the south eastward, disputes will arise as to the boundaries of their respective territories, which appear to be very inaccurately defined.

The next paper contains historical sketches of various Indian tribes, south of the Arkansa river, and stretching toward the Spanish territories, by Dr. Sibley. We extract the account of one of these nations, apparently the most important, being a numerous and hardy race, occupying the greatest part of the intermediate country between Louisiana and New Mexico. "HIETANS or COMANCHES, who are likewise called by both names, have no fixed place of residence; have neither towns nor villages; divided into so many different hordes or tribes, that they have scarcely any knowledge of one another. No estimate of their numbers can well be made. They never remain in the same place more than a few days, but follow the buffaloe, the flesh of which is their principal food. They have tents made of neatly dressed skins, fashioned in form of a cone, sufficiently roomy for a family of ten or twelve persons; those of the chiefs will contain occasionally 50 or 60 persons. When they stop, their tents are pitched in exact order, so as to form regular streets and squares, which in a few minutes has (*have*) the appearance of a town, raised, as it were, by enchantment; and they are equally dex-

terous in striking their tents, and preparing for a march when the signal is given; to every tent two horses or mules are allotted, one to carry the tent, and another the poles or sticks, which are neatly made of red cedar; they all travel on horseback. Their horses they never turn loose to graze, but always keep them tied with a long cabrar or halter; and every two or three days they are obliged to move on account of all the grass near them being eaten up, they have such numbers of horses. They are good horsemen, and have good horses, most of which are bred by themselves, and being accustomed when very young to be handled, they are remarkably docile and gentle. They sometimes catch wild horses, which are every where amongst them in immense droves. They hunt down the buffaloe on horseback, and kill them (*it*) either with the bow, or a sharp stick like a spear, which they carry in their hands. They are generally at war with the Spaniards, often committing depredations upon the inhabitants of St. a Fe (*Santa Fe*) and St. Antoine; but have always been friendly and civil to any French and Americans who have been amongst them. They are strong and athletic, and the elderly men as fat as though they had lived upon English beef and porter."

"It is said the man who kills a buffaloe, catches the blood, and drinks it while warm; they likewise eat the liver raw before it is cold, and use the gaul (*gall*) by way of sauce. They are, for savages, uncommonly clean in their persons: the dress of the women is a long loose robe, that reaches from their (*the*) chin to the ground, tied round with a fancy sash, or girdle, all made of neatly dressed leather, on which they paint figures of different colours and significations; the dress of the men is, close leather pantaloons, and a hunting shirt or frock of the same. They never remain long enough in the same place to plant any thing: the small Cayenne pepper grows spontaneously in the country, with which, and some wild herbs and fruits, particularly a bean that grows in great plenty on a small tree resembling a willow, called masketo, the women cook their buffaloe beef in a manner that would be grateful to an English squire. They occupy the immense space of country from the Trinity and Braces, crossing the Red River, to the heads of (*the*) Arkansas and (*the*) Missouri, to river Grand, and beyond it, about St. a Fe, (*Santa Fe*.) Their native language of sounds differs from the language of any other nation, and none but themselves can either speak or understand it; but they have a language by signs that all Indians understand, and by which they converse much among themselves. They have a number of Spanish men and women among them, who are slaves, and who (*whom*) they made prisoners when young.

'An elderly gentleman now living at Natchitoches, who some years ago carried on a trade with the Hietans, a few days ago related to Dr. Sibley the following story:

'Twenty years ago, a party of these Indians passed over the river Grand to Chewawa, the residence of the governor general of what is (*are*) called the five internal provinces: lay in ambush for an opportunity, and made prisoner the governor's daughter, a young lady going in her coach to mass, and brought her off.' The governor reclaimed her, but she refused to return, as she had been tattooed, and given in marriage to a young Indian, who treated her kindly. She still lives with her husband, by whom she has three children.

It is singular that, in these sketches of the history and manners of the

Indians, Dr. Sibley takes no notice of any of their religious opinions or ceremonies, excepting cursorily to remark a tradition amongst the Cad-doques of a general deluge, from which they say that only one family was saved upon an eminence situated in their country. An inquiry into the notions of savage tribes respecting the deity, does not only, from the importance and influential nature of religion, become essential for the knowledge of their origin, of their manners and habits, and of the rank they occupy in the various gradations of human being, but it leads to higher results, and, as in the present instance, often presents us with facts corroborative of the Mosaic history, a conviction of the truth of which, is one of the fundamental pillars of the Christian religion. The traditions of the Chepewyan Indians, or the Chippeways, one of the the most extended and numerous races in North America, as related by Mackenzie, in the introduction to his travels, p. cxvii. are replete with similar proofs.

Dr. Sibley next, in a letter to the Secretary at War, gives an account of the Red River and the adjacent country, principally from his own observations during a voyage up the river for about 400 miles; but partly also from information obtained from others. The length of the Red River, is estimated at 1831 miles from its source to its junction with the Mississippi, whence New Orleans is distant about 220 more. We shall not follow the traveller in his ascent, from one *bayau* (a corruption or misspelling of the French *boyau*, gut) or creek to another, and from one landing to another, or through the various water-communications, some of which are represented as *boatable*, and others not; as without a map, or a more *lucidus ordo* than Dr. Sibley exhibits, the geographical course of the river is not easily to be traced. Nor can we distinguish where the writer's personal observations cease, and where those of others commence. The river, however, appears in general, to run through a beautiful and fertile country, and settlements of French and Americans are scattered along its banks, as far as Campti, which is 196 miles from its mouth. Coal is found in some parts, and there are numerous *salines* or saltspings. From those near Lac Noiz, it is said, that "two old men, both of them cripples, with ten or twelve old pots or kettles, have, for several years past, made an abundant supply of salt for the whole district; they make six bushels per day. There are twelve saline springs now open; and by digging for them, for aught any one knows, twelve hundred might be opened." A silver mine, probably the same mentioned by Dupratz, in his history of Louisiana, is found on a branch of the Red River, thence called by the French, *Riviere la Mine*, the ore of which appears in large quantities, but it is not worked; the Indians say there is another silver mine on a creek that empties itself into the same river. The course of the Red River does not appear to be materially interrupted by rapids or falls; but jams, or rafts, as they are called in the country, formed by timber of every description brought down by the current, appear at intervals, both on the main river, and on its different branches, and present almost insurmountable obstacles to the navigation. An account is given at the close of the letter, of an excursion by a Mr. Brevel, about forty years ago, from the Panis towns, up the Red River to its source, across the mountains whence it originates, thence to the Spanish settlements of Santa Fe, and back again. The intermediate distance he estimated at 800 miles. We have no other

account of any part of the country traversed by Mr. Brevel, excepting the cursory and indistinct one given by M. Page of his journey from Nacogdoch to San Antonio. We therefore extract Mr. Brevel's.—Near the Red River the country is very mountainous; proceeding onwards, the streams ran westwardly, and here they entered a level well timbered country. The soil is rich black loam, the waters clear and well tasted. Afterwards passing through a more broken country, well clothed with verdure, and enriched with mines of silver ore, Mr. B. arrived at a small town in the settlement of Santa Fe. "I understood, (says Mr. B.) that similar small towns or missions, were within certain distances from each other, for a great extent southwardly, towards Mexico; and that the inhabitants were mostly christianized Indians and Matiffs (Mestices). The mines in that settlement afforded very rich silver ore, which was taken away in large quantities, packed on mules, and had the same appearance of what (as that) we met with about the head branches of Red River." Mr. B. was treated with uniform hospitality throughout his excursion, which occupied in the whole a period of three months and twenty days.

Dr. Sibley relates, on the authority of the hunters of Louisiana, that "the droves of animals, that in the beginning of winter descend from the mountains into the timbered country, is (are) almost incredible. They say the buffaloe and bear particularly, are in droves of many thousands together, that blacken the whole surface of the earth, and continue passing, without intermission, for weeks together, so that the whole surface of the country is, for many miles in breadth, trodden like a large road." We recollect a passage in Falkner's travels in Patagonia, where he says that the wild horses are so numerous in the plains of America, that during a fortnight they continually surrounded him. "Sometimes, he adds, they passed by me in thick troops, on full speed, for two or three hours together, during which time it was with great difficulty, that I and four Indians who accompanied me, preserved ourselves from being run over and trampled to pieces." A congress of travellers ought to be assembled, to fix some limits to the privileges they have from time immemorial possessed, but which they sometimes woefully abuse.

We cannot compliment *Doctor Sibley*, either on the elegance or perspicuity of his style, the depth or science of his observations, or even on the accuracy of his grammar. *Lays for lies, illy for ill*, are two solecisms among many.

The concluding paper, which is far more free from blemishes of diction than the others, contains an account of a voyage up the Black and Washita rivers, as high as the hot springs in the proximity of the latter, by Mr. Dunbar, Dr. Hunter, and others employed by the United States for that purpose. On the 17th October, 1804, they entered the Red River, at its confluence with the Mississippi, which lies in lat. $31^{\circ} 1' 15''$ N. and long. $6^{\circ} 7' 11''$ W. from Greenwich; twenty-six miles higher up they entered the Black River, which loses its name at the junction of the Washita, the Catahoola, and the Tenza. The mouth of the Washita is in lat. $35^{\circ} 37' 7''$ N. On the 6th of November, the party arrived at the post of the Washita, in lat. $32^{\circ} 29' 37''$ N. The course of the river to this place is incommoded by many shoals and rapids. "The banks presented very little appearance of alluvial land, but furnished an infinitude

of beautiful landscapes, heightened by the vivid colouring they derive from the autumnal changes of the leaf." On this occasion, an observation occurs, which, if correct, may be of practical utility. Mr. Dunbar 'has always remarked, that the leaves of those trees, whose bark or wood are (is) known to produce a dye, are changed in autumn to the same colour which is extracted in the dyer's vat from the wood, more especially by the use of mordants: thus the foliage of the hickory and oak which produces the quercitron bark, is changed, before its fall, into a beautiful yellow; other oaks assume a fawn colour, a liver colour, or a blood colour, and are known to yield dyes of the same complexion.' In the progress of the party up the river, from the settlement of Washita, they occasionally stop to examine the qualities of coal, and the strength of salt springs; but nothing peculiarly interesting occurs, till their arrival at the hot springs, situated about nine miles from the river, in lat. $34^{\circ} 31' 4''$ N. and long. $92^{\circ} 50' 45''$ W. from Greenwich. There are four principal springs, the heat of which was found, by Fahrenheit's thermometer, to be, respectively, 154° , 150° , 136° , and 132° ; the quantity of water delivered by them, and by some smaller springs, or oozings, is estimated at 3,771 hogsheads in 24 hours, and the chief substances held in solution in it, proved to be lime and iron. The water from these springs forms a brook, which is in itself a hot bath, too hot indeed near the springs, but affording every degree of temperature according to the distance chosen by the bather. Some branches of the wax myrtle were found thrust into the bottom of a spring run, the water of which was 130° ; the foliage and fruit of the branch were not only sound and healthy, but at the surface of the water roots were actually sprouting from it: on pulling it up, the part which penetrated the hot mud was found to be decayed. No volcanic appearance is observed in the neighbourhood, and no sulphuric acid exists in the water; a ferruginous schistus is abundant, and martial pyrites, as well as bitumen, are found at no great distance. But the most singular circumstance attending these hot springs, is, that animalculæ are found existing in them. After a diligent microscopic search, in a kind of green moss, which was found growing at the bottom of the hot springs, Mr. Dunbar 'discovered a very minute shell-fish of the bivalve kind, inhabiting this moss: its shape nearly that of the fresh water muscle. When the animal is undisturbed, it opens the shell, and thrusts out four legs, very transparent and articulated, like those of a quadruped; the extremities of the fore legs are very slender and sharp, but those of the hind legs, somewhat broader, apparently armed with toes: from the extremity of each shell issue three or four forked hairs, which the animal seemed to possess the powers of moving.' After this, we shall almost be tempted to believe in the salamander.

During this excursion from Oct. 20, 1804, to Jan. 31, 1805, our travellers kept a meteorological diary; the predominant winds were from the N. W. quarter; the thermometer varied irregularly between 86° and 30° . On the 8th of January they set off on their return, and we are presented with the reports of various persons they occasionally met with, relative to the interior country. Amongst these, 'a Canadian, who had been much with the Indians to the westward, speaks of a wool-bearing animal larger than a sheep, the wool much mixed with hair, which he had seen in large flocks.' In vol. i. p. 279, of Vancouver's voyage to the north-west coast of America, there is an account of skins brought to him

for sale by the Indians, belonging to an animal, whence the wool is procured, of which they make their garments; the description of which, though the skins were much mutilated, confirms the report of the Canadian. His other report, that of having seen a unicorn, the horn of which, he says, rises out of the forehead, and curls back, conveying the idea of the fossil cornu ammonis, will not, of itself, shake the prevailing disbelief of the existence of such an animal; but it may have some weight when added to what is related by Sparrman, in vol. ii. p. 147, of his voyage, and by Barrow, vol. i. p. 312, of his travels, as to the probability of its being found in Africa; and by Turner, p. 157, of his embassy to Tibet, as to its existence in that country.

We have extended our remarks on this transatlantic production, beyond our usual limits for articles of foreign literature, on account of its interesting contents. We look forward with anticipations of pleasure and interest, to the period when the final result of the expedition, under Captain Lewis, will be communicated to the public. Several maps are referred to as having been laid before congress, together with these papers; but none is annexed to the pamphlet. A general map should, of course, accompany the work we are encouraged to expect.

ART. XXVIII. SELECT LITERARY INFORMATION.

* * *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price, of such works; which they may depend on being communicated to the public, if consistent with their plan.*

A Correspondence has been opened with various parts of the United Kingdom, for the purpose of procuring interesting Literary intelligence, on the authenticity of which the public may depend.

GREAT BRITAIN.

Mr. Jones proposes to publish a supplementary volume to his 4to edition of Froissart's Chronicles; containing memoirs of the life of the author; the various readings produced for the projected new Louvre edition: an account of the celebrated Manuscript of the Chronicles at Breslaw; with its various readings and additions, and an account of the Death of Richard II. of England, contracted from a manuscript in the National Library at Paris.

A treatise on British Pasture and Meadow Grasses, is intended to be published by subscription in the autumn of the present year; by Mr. John Thornhill of Gateshead, in the county of Durham. Above thirty kinds of Grasses will be described; and to aid the description, a specimen of each, having all the parts,

roots, leaves, stem and spike, will be given, with a small packet of the seeds of each plant. Price to subscribers, 15s.

Mr. Thelwall proposes to publish in a moderate sized 4to. volume; the subject matter of his Physiological Course, with scientific notes, and practical illustrations.

Dr. Maclean has a new work in the press intitled, The Influence of Asia on the Liberties of Britain, in a series of letters addressed to the Marquis of Wellesley; including a correspondence with the government of Bengal, under that Nobleman, and a narrative of transactions, involving the annihilation of the personal freedom of the subject; the extinction of the liberty of the press in India, with the Marquis's edict for the regulation of the press.

The Papers of the late Lord Macartney have been confided to Mr. Barrow, by his lordships executors; and they will be given to the public, accompanied by full and accurate Memoirs of his Lordship's long and active life.

Several persons of literary distinction, in the University of Oxford, intend to commence the publication of a periodical literary Censor, in that seat of science and learning.

Mr. Pratt intends to publish a selection of British Poetry, in 6 or 7 small volumes; accompanied by a critical and historical essay on British Poetry.

The Rev. J. Lawson author of Lectures on the Book of Esther, designs to publish some Lectures on the History of Joseph. He also proposes to print his Sermons on Parental Duties, in a separate form.

The following Works will shortly appear:

The second Edition of Dr. Neilson's Greek Exercises and Key, printed at the University Press, will appear in a few days.

New editions of Mrs. Radcliffe's Mysteries of Udolpho and Romance of the Forest are in the press.

Lord Holland's account of the Life and Writings of Lope Felix de Vega Carpio, embellished with an elegantly engraved Portrait is ready for publication.

A new Novel from the pen of Mr. Lewis is expected this month.

Mr. Boyd's translation of the Triumph

of Petrarch is in considerable forwardness.

The works of Lewis XIV. are in the press.

The Rev. Mr. Rogers has finished the 3d. & 4th. volume of his Lectures on the Liturgy.

A new Edition of Leland's Life of Philip King of Macedon, the Father of Alexander, is just ready.

Lectures on the Liturgy, preached in the parish church of St. Antholin, Watling Street; By the Rev. Henry Draper, D.D. 12s.

Fifty three Discourses, containing a connected system of Doctrinal and Practical Christianity, as professed and maintained, by the Church of England; particularly adapted to the use of families and country congregations; by the Rev. Edward Brackenbury, A. B. 2 vols. 8vo.

A Supplement to the Dissertation on the period of 1260 years; containing a full reply to the objections, and misrepresentations of the Rev. Edward Whitaker; some remarks on certain parts of the author's own dissertation; a view of the present posture of affairs, as connected with prophecy; by G. S. Faber, D. D. 8vo. 4s.

A historical view of the Rise and Progress of Infidelity, with a refutation of its principles and reasonings; in a series of Sermons, preached for the Lecture founded by the Hon. Rob. Boyle, Esq. in the parish church of St. Mary-le-Bow, from the year 1802, to 1805; by Wm. Van Mildert, M. A. 2 vols. 8vo.

Art. XXIX. LIST OF WORKS RECENTLY PUBLISHED.

We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us:—the insertion of any work should not be considered as a sanction of it; the list consisting of articles, which we have not examined.

AGRICULTURE.

The English Practice of Agriculture, exemplified in the management of a farm in Ireland, belonging to the Earl of Conyngham, at Slone, in the county of Meath: with an Appendix; by R. Parkinson, author of several works on Agriculture, 8vo. 9s.

ARCHITECTURE.

Designs for Elegant Cottages and small Villas, calculated for the comfort

and convenience of persons of moderate and of ample fortune; to which is annexed, a general estimate of the probable expence attending the execution of each design; by E. Gyfford, Architect. Royal 4to. 1l. 11s. 6d. or, coloured, 2l. 12s. 6d.

ARTS AND MANUFACTURES.

Memoirs of the Society of Arts, Manufactures and Commerce, for 1805—6, 10s. 6d.

Memoirs and Reports of the Society for Maritime Improvement, 1s.

BIOGRAPHY.

Memoirs of Mrs. Crouch : compiled from her own MS. ; by M. J. Young, 2 vols. 12mo. 9s.

An account of the Life and Writings of James Beattie. L. L. D. Professor of Moral Philosophy and Logic, in the Marischal College and University of Aberdeen, containing many of his original Letters ; by Sir Wm. Forbes of Pittligo, Bart. 2 vols. 4to. 2l. 12s. 6d. royal paper, 5l. 5s.

Memoirs of a Traveller, now in retirement ; written by himself, 5 vols. 1l. 5s.

The Exemplary Life of the Pious Lady Guion, translated from her own account in the original French ; by T. D. Brookes, 7s.

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ERRATA.

From Page 489, line 37, to 490, line 15, should have been marked as a quotation. In consequence of this omission some trivial alterations have occurred.

p. 570, line 6, for and read et, in some copies.